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THE GOSPEL TO EVERY CREATURE."

Foreign Mission Journal



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The Mission Journal.

VOL. XLVI.

NOVEMBER, 1895.

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Foreign Department.

OUR SPREAD THIS MONTH.

It is not as abundant in our department as we could wish. Our table is too narrow. But we hope our readers will relish what we place before them. Are we right or are we wrong in our editorial on "The Need of Leadership in Missions?" All will hail with delight the decision of Richmond College to incorporate missions in her educational programme for her large body of students. "Yes, it Ought," was written for the benefit of some friends whose ambition for the JOURNAL outstrips present facilities. Read it. "Ecclesiastical Necrology" and "House Without a Roof" speak their own message. Brother Willingham's interesting letter from Mexico will be read by every one, of course. Brother Wilson's article is a vivid sketch of one phase of Romanism in Mxico. We hope you will glance over "The Inspiration of a Fact," if you are in search of points for young people's meeting or a missionary address. Our "Glance over the Field" may help you to better understand some movements in foreign lands. Last and most interesting of all are the letters from our missionaries and our financial statement.

Friends, take time to read the JOURNAL, and if you like it tell your friends about it.

THE NEED OF MISSIONARY LEADERSHIP.

Much is written in our day about method, *man's method*. We need to look also at God's method. God's method is to reach the many through the one. The arrow on His bow is an individual. The chariot in which He rides is a Spirit-filled man.

To state the truth differently, God brings about results by means of leadership. He conquers a way into a church by conquering his way first into a heart. Our great need is missionary leadership

in the churches, and in the religious organization of every kind. There are leaders for States and leaders in general, but we need local leadership.

Is this law of bringing about results through leadership overstated? Look at our legislatures. An individual man often creates an epoch in legislation. Look at war. Intrepid leadership alone can combine forces and direct them to victory. In commerce "captains" of trade direct movements. "He is the leading man in the church," we often hear. It will always be so, not a pope nor a bishop, but a leader, is the New Testament thought. Certain leaders in the Antioch church uttered the decisive words under the guidance of the Holy Ghost which inaugurated the foreign missionary enterprise.

Jesus gave his chief attention to the training of twelve men, not to perfecting an organization. The organization came as a result. Individual men are the sails on the Gospel ship against which the the breath of the Spirit blows and wafts the cargo to the desired haven.

But let it be repeated, the captains needed are not so much captains of hundreds and of thousands, but captains of tens, and twenties, and fifties.

To secure these missionary leaders we must have more agencies in operation to produce them. The future leaders of the churches are to be found largely in our colleges and our seminary. The latter is doing a noble work along the desired line. Our colleges are not, as yet, enlisted fully. This is natural, and implies no neglect. It only shows that missions have not yet come to occupy an adequate place in our denominational thought and life.

We believe there is a comparatively inexpensive and practical method by which the denominational college can be made a blessing to the cause of missions, and which will bring untold blessing to its own internal life.

A course of lectures on missions in all our colleges every session could be made a power for good. We hope to see arrangements made for such a course in many if not all our colleges in the near future. What education is complete without a knowledge of the greatest movement of our day, the Missionary movement? May the Lord open the way in all our colleges for the presentation of this great cause.

NOTE the advertisement of Dr. Graves' book, by R. H. Woodwood & Co. "Forty Years in China" is one of the recent great books on missions.

RICHMOND COLLEGE AND MISSIONS.

Along the lines suggested in the preceding article for the introduction of missions into our colleges, it affords us great pleasure to announce that Richmond College has taken the matter in hand and completed arrangements for a course of lectures on missions during the present session. Under her newly-elected and progressive president, F. W. Boatwright, Richmond College is destined not only to maintain her fine record in the past, but also to make great strides forward. Her adoption of a lecture course on missions, we believe, is a decided step in advance, and we hope to be able soon to announce that all others of our Southern Baptist Colleges have followed her noble example. And may the course of lectures prove a great blessing both spiritually and intellectually to her more than two hundred students.

A GLANCE OVER THE FIELD.

A fact which should not be overlooked in the Chinese situation is that the anti-foreign feeling is *not* strong among the masses of the people. The Vegetarian societies, the officials, and the *literati* are the chief promoters of riots. It is true now and in China as everywhere "The common people hear the Gospel gladly." Pray for China."

* * *

The United States Government recently ordered the battleship *Marblehead* to the Gulf of Iskanderson, on the Syrian coast, for the protection of missionaries in Turkey. This action was at the instance of Minister Terrell, our representative in Turkey. This is as it should be. Some critics insist that missionaries should not clamor for the protection of gunboats and compensation for losses. Perhaps not, but the representatives of their home government should raise their voices in behalf of missionaries. Moreover, Paul's Roman citizenship was to him a frequent weapon of defence against wrong. Why not American citizenship to the modern missionary?

* * *

Mexico feels the pulsations of new life. Tidings come of a great commercial revival there. The progressive president, Diaz, is the inspiration of the "New Mexico." Factories are being established, and new enterprise put into all lines of commercial activity. Mexico does not do things by halves. When she disestablished the Romish church it was like the sweep of a tornado. Scarcely a vestige was left of the old union of Church and State. The whistle of the locomotive

tive and the click of the electric telegraph are calling Mexico from her grave of industrial stagnation and death. "Loose her and let her go," is the voice of Providence to Mexico both materially and spiritually. May she be completely stripped of her grave clothes.

* * *

The present situation in China is, briefly, about as follows: A renewal of the strong anti-foreign feeling is one of the first fruits of the recent war with Japan. A fruit of this anti-foreign feeling is the massacre of missionaries. The massacre itself bears fruit in the uprising of the foreign population, including missionaries, their public meetings, their strong protest, their appeal to their respective governments. This in turn has borne fruit. England and America have appointed commissions to investigate. The investigations are going on. A viceroy of one province has been convicted and deposed. Other convictions will follow. There will follow also revision of treaty rights of missionaries in the interior. The inevitable result of the investigation will be better protection for foreigners everywhere in China. This means better opportunities for our missionaries and the Gospel.

* * *

"China is like a big bag of shot," it has been said; "Japan has cut the bag and the shot is running out." "China has no central government with power to give unity to the empire: she will soon fall into pieces," says another prophet. "The nations of the world, like hungry lions, stand around waiting for the dismemberment of China, each hoping to seize a large piece." "Russia is gaining the ascendancy in China, and will soon dominate the East." "The next war will be between Russia and Japan." Thus the prophets on all sides are giving us their forecast of China's future. Certain it is that great changes are in store for China. There are just these alternatives before her: She must go to pieces entirely, or she must grow decidedly stronger. China cannot remain the China of the past. If she adopts progressive methods it will mean great things for the Gospel among her people. If she is dismembered, then the problem of her future will be greatly complicated. But God rules. The nations are all in his hands. Fear not. His redemption draweth nigh to China.

* * *

A most interesting religious controversy is going on in Mexico. One of the rankest of all the Romish superstitions there is the devotion paid by the people to "The Lady of Gaudaloue." (Read our communicated article from Bro. Wilson on another page.) The missionaries of Mexico have made use of an auspicious occasion to

expose this superstition. It is the great festival held in honor of "The Lady" in the City of Mexico. Tracts and leaflets are circulated. Even the secular press is joining forces with the missionaries in some instances. The issue is thus made sharp and clear. The great need of Mexico is a religious "issue." There are thousands of dead churches at home that need a religious "issue"; a fiery prophet to wake them up; a fearless apostle to tell them the truth.

Since writing the above we learn that the agitation against the worship of the "Lady of Gaudalupe" at the time of the festival was abandoned. But the light of the Gospel will carry on the work of exposure.

YES, IT OUGHT.

If it takes six yards of cloth to make a certain garment, no tailor on earth can make it out of three. There is no process by which a quart of water can be made to fill a gallon measure. "THE MISSION JOURNAL is too small," say some of our friends. So it is. But the committee of the Convention, appointed to arrange for the consolidation, decided on a forty-eight page journal. This quart measure of monthly missionary intelligence cannot be made to fill our denominational gallon. THE JOURNAL ought to be larger. But friend, you can help to make it so. Help enlarge our subscription list and we will soon have a larger journal.

ECCLESIASTICAL NECROLOGY.

Some of our exchanges have a column entitled "Ministerial necrology." It gives the names of ministers recently deceased. Why not also a column headed "ecclesiastical necrology," giving a list of recently deceased churches along with the causes of their death? We are persuaded that the anti-mission microbes would be discovered as the chief culprit. There is, however, a Scriptural anti-toxin which is fatal to the anti-mission microbe. It begins, "Go ye into all the word," and has been known to raise from the dead churches and pastors who were victims to the deadly microbe above mentioned. Try it.

AS WELL, A HOUSE WITHOUT A ROOF.

An article from a Southern pastor in a Baptist paper recently gave the points of merit which should be seen in our Baptist

young people. "First, they must be *converted*; second, they must be loyal to their denomination; third, they must be intelligent; fourth, they must be out-spoken Baptists." Not one word was said about missions. The writer evidently has a very large Baptist backbone. But in his case, at least, "Baptist backbone" and "Bible backbone" are not synonymous terms. The "backbone" of Bible doctrine is missions. To build our denominational edifice and leave out missionary training and conviction is as wise as to build a house and leave off the roof. The elements will soon destroy such an edifice.

TWO NEW MISSIONARIES.

Brother R. E. Chambers and wife, who were recently appointed missionaries to China, sailed with Dr. R. H. Graves and wife and Bro. J. W. McCollum and wife from San Francisco on October 22d. Brother and Sister Chambers have made an admirable record as workers and missionaries before leaving home, and they go to their new field followed by the prayers of thousands who have learned to love them for their work's sake. Below we present a brief sketch of their lives:

ROBERT EDWARD CHAMBERS AND WIFE.

Robert Edward Chambers was born on Locust Grove Farm, in Bedford county, Va., April 24, 1870. He is the oldest son of Robert Marion and Lucy Annie Chambers, and the third of seven children, all of whom are living.

He was first taught by a private instructor at home, and afterwards attended the public schools of Bedford county and Lynchburg. Two years were spent in the High School at Lynchburg. In September, 1887, he entered Richmond College, where he was graduated with the degree of Bachelor of Arts in June, 1892. October 1st, of the same year, he entered the Southern Baptist Theological Seminary at Louisville, Ky., where he remained two sessions and graduated in eight departments.

From his earliest days our brother was surrounded by religious influences. He professed faith in Christ at the First Baptist Church of Lynchburg in a meeting conducted by Dr. W. E. Hatcher, and was baptized into the membership of that church by Dr. W. R. L. Smith. July 28, 1893, he was ordained to the full work of the ministry at the First Baptist Church of Norfolk, Va., where he supplied four months during the summer of that year.

His first and only pastorate was the Barton-Heights Baptist

Church of Richmond, Va., of which church he was the first pastor. Here he preached during his last year at college.

He was appointed a missionary to China February 23, 1894. When he left the Seminary in June, 1894, he declined calls to the pastorate and accepted a position as assistant to the Corresponding Secretary of the Foreign Mission Board, which position he held from September 1, 1894, till May 1, 1895. During the last five months he was the missionary of the Baptist City Missionary Society of Richmond and Manchester.

Mrs. Mattie Hall Chambers, the wife of Rev. R. E. Chambers, was born in Buckingham county, Va., June 14, 1870. She is the oldest daughter of Mary E. and the late John S. Hall. At the age of seventeen her father moved to Richmond, and she entered the High School, where she spent several years. After finishing her education she gained much valuable experience by spending some time in teaching. She was converted at the Second Baptist Church during a revival conducted by Rev. H. M. Wharton, on the 12th of February, 1889, and on the 20th of the same month was baptized and united with the Old Second Church, where she now holds her membership. Even before her conversion she had expressed a desire to become a foreign missionary, and immediately afterwards began seriously to consider the question. For the last six years she has lived with this thought uppermost in her heart. Soon after her conversion she began to teach in the Sunday school, and later on joined the Woman's Missionary Society of the Second Baptist Church, of which she was treasurer during the past year.

THE JOURNAL is not up to our standard in either in matter or mechanical execution, but if our readers will be patient we hope they will witness a steady improvement. New names are coming in rapidly. Our friends are saying: "The circulation of THE JOURNAL *must* reach the fifty thousand mark in the near future," and many are exerting themselves towards this end. Will you?

THE INSPIRATION OF A FACT.

The Gospel in action is more inspiring than the Gospel in any other form. A fact, and not a theory, is the best argument. The following facts are straws showing the direction of the wind of missions, and incentives to renewed consecration to the great work. We have culled them from various sources:

How persistent are the heresy and superstition that Christendom is being seriously

robbed by silly enthusiasts for the sake of evangelizing the far-off and good-for-nothing Hindus, Chinese, Japanese, etc. The *Church Missionary Intelligencer* devotes fourteen precious pages to an article on "The Alleged Drain of Men to the Foreign Field," and easily shows that no such "drain" exists. The amount of toil bestowed upon heathen lands is inexcusably small as compared with work at home, and especially when we consider that fully three-fourths of the earth's population is yet wholly unevangelized. Let this single specimen fact suffice: While seventeen of the neediest wards of New York City have a population of about 443,000 and 111 churches and chapels, there are eight provinces in China whose 75,000,000 have only fifty-seven missionaries.

* * *

Some think the giving of one-tenth of the income to the Lord's cause is a great hardship. Let them read the following:

The Rev. F. B. Meyer, of London, tells of one whose income is \$10,000 per annum, who lives on \$1,000 and gives the remaining \$9,000 to the cause of foreign missions. Another, whose income is \$10,000, who lives on \$1,200, and gives away the remainder. A governess who earns \$500 gives \$250. Another, who has a comfortable competence, remains in business, all the profits of which he gives.

* * *

The Church of Scotland has a missionary debt of £2,506, but five of its African missionaries have just sent each one month's salary to aid in its extinction; and, moreover, forty-two native Christian workers at Blantyre and twenty Domasi boys have done the same thing. The "self-denial" donation of these last alone amounts to nearly £4.

* * *

Yes, Africa has a future. For "169,733 ounces of gold produced in one month, valued at £584,311, or an average of five tons of pure gold, valued at £4,611,732 sterling per annum; a gold reef forty-five miles long; a town eight years old with a population of 40,000 Europeans and 40,000 natives; a gathering of men devout and otherwise out of every nation under heaven; a railway 1,000 miles in length to Cape Town—such are some of the facts which have tended to make Johannesburg a place of world-wide interest." And the Wesleyans are helping to care for the spiritual interests of these thronging thousands. Thirteen preaching services are held regularly, and two open-air missions are sustained.

* * *

On Christmas Day every one of the 1,200 convicts in the Kentucky penitentiary received a letter from the Christian Endeavor societies of Louisville. These letters were of a religious nature, quite long, very interesting, and no two were worded alike. Many of the prisoners have signified their intention of answering the letters.

* * *

The McAll Mission continues its great work in France, notwithstanding its founder's death. It aims to bring France back to the pure Gospel, and God's blessing still rests upon it. During the past year it received \$80,820 for the prosecution of its work, \$26,730 of which came from the United Kingdom, and \$31,780 from the United States. Twenty cities enjoy its evangelistic agencies. Only more funds are needed to plant its missions in every city and town in the French Republic; and this is the very land of the massacre of the Huguenots in 1572!

The following paragraph contains a great deal of truth. It hits a prevailing evil squarely on the head. Would that the blow might prove fatal. Men generally use the figure of speech known as hyperbole most freely, when speaking of their own gifts to the Lord's cause:

The American Board Almanac quotes the following: "A man who does not give definitely, and who does not set down in his account-book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in practical life. If you will put down just what you give to charitable purposes, you will be surprised at the end of the year how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals." In other words, stop not short of the "cold facts" in the case. Figures do not lie; wherefore, be not deceived, brethren.

* * *

What can be more beautiful and becoming than the movement which has been started by the Endeavor Society of the Clarendon-Street Baptist Church, Boston. Honoring the memory of their beloved pastor so recently deceased, whose love for missions was consuming, and though already supporting two of their number in China, at a cost of \$600, they undertook to raise \$200 as a memorial fund, (but over \$400 was soon pledged), and propose to all the Baptist young people of the United States to join them in paying the debt of the Baptist Missionary Union, which amounts to \$200,000. How easily this could be done if all would bear a hand! And what a blessed consummation it would be, if the translation of Dr. Gordon should lead to a great revival of missionary zeal!

* * *

The Presbyterian Church has 1,622 communicants in Africa; 6,476 in China; 1,795 in India; 4,826 in Japan; 141 in Korea; 4,512 in Mexico; 2,697 in Persia; 1,907 in Siam; 1,972 in Syria; 4,109 in South America; 553 in Canada, and forty-nine in Guatemala. Over 31,000 members abroad makes this quite a cosmopolitan body.

* * *

The members of the Salvation Army do not wear their uniform in foreign fields; they enter into the life of the people, wear their clothes, eat their food, live in such houses as those inhabit whom they would reach, and in all possible ways renounce their old national identity and assume that of natives of the land in which they work.

MISSION WORK IN TEXAS AND MEXICO.

The Baptist Churches have been foremost in promoting mission work along the lines of railroads that have opened up frontier points in Texas and Mexico. Some of the most valuable of these fields lie along the routes of the Southern Pacific, and the favors we have received from this company merit from us a word of thanks and an expression to those interested in the work with us to reciprocate the friendly spirit so many times shown by this great corporation. A substantial evidence of their friendship is the half-page advertisement on our last outside cover, to which it gives us pleasure to direct attention.

DOWN WITH SAN EXPEDITO!

BY REV. D. A. WILSON, Guadalajara, Mexico.

So a secular daily, *El Universal*, of Mexico City, heads an article in reference to what has befallen this popular "saint" in Guadalajara. It is only a few years that San Expedito has been venerated generally among Roman Catholics, but he is now one of the most popular, because supposed to be one of the most miraculous, whose name stands on the calendar. In Guadalajara the church of *La Merced*, where his image is venerated, has a chapel annexed, where are hundreds—perhaps thousands, of votive offerings, which attest, as is supposed, the miracles which the "saint" has performed within the past year or two in favor of his numerous admirers. But it now transpires that his Eminence, Archbishop Loza, of Guadalajara, has prohibited the placing of the image of the saint on exhibition in any church or chapel in this diocese. Reduced to another form, the thing would mean about this: The worshipper, who, to begin with, made the god, after that, the god had condescended to do innumerable miracles for the benefit of his suffering worshippers, now dethrones the god and remands him to the shades of forgetfulness!

The circular in which this worship is forbidden is, on several accounts, worthy of remark. It runs thus: "Having seen that the worship given by the people to San Expedito has passed the bounds of what is reasonable and just; that when they behold his image on the altar in the temple they are guilty of irreverence and disrespect for the sacramental god, whom they seem to forget in the eagerness with which they flock to this image, to which also they appear to attribute divine powers, giving out that for the most trivial causes it is constantly performing a multitude of miracles; and finally, that the propaganda of this novelty, this spurious devotion to San Expedito, has had its origin and motive in a mercenary spirit, as is plain from the host of effigies of the saint, more or less appropriate, which are constantly on sale in shops, in the street and even in the public market places, I can but raise my voice against these abuses and this exaggerated worship of San Expedito."

"To this end, and in order to cut the tap-root of the evil, I prohibit for the present and until the worship of this saint shall be reduced to what is just and right, the placing of any image of the saint in the churches for public veneration," etc., etc.

1. Notice that the venerable Archbishop gives the lie to the miracles of San Expedito. See 2 Thes. 2:9.

2. He clearly recognizes that this saint worship, at least in this case, is idolatry, though it must be confessed that the old man's zeal in this respect is the less praiseworthy, as he seems zealous only for the honor of another idol, the wafer god.

3. The Archbishop allows that the people attribute divine powers to the saint; even more, that these powers are attributed not only to the saint, but to a lifeless statue made in his honor. This is precisely what we have contended all the while, and which many Romanists of the shrewder sort, as well as many of thier Protestant apologists, try to deny.

4. The Archbishop further asserts that this superstitious idolatry finds its origin and motive power in the mercenary spirit of its propagators. This is the charge we lay against their whole system, and of which proof abounds.

We could heartily wish that this prohibition movement might go on until every Archbishop and Bishop in Mexico should have prohibited the worship of all the

"miraculous saints" in the country, one of which is worshiped with equal devotion to that paid to San Expedito, in a thousand cities and towns throughout Mexico.

A few months ago the agent of the Mexican Central railroad in Guadalajara, sold in a single day \$10,943 worth of tickets to pilgrims on their way to the City of Mexico to worship an old dirty, painted piece of cloth, which they call, "Our Lady of Guadalupe." These poor dupes, about 1,500, headed by their bishop, had come a distance of a hundred and fifty miles across the country before reaching the railroad, and fifty miles of the route can be traversed only by horse or donkey, or on foot. By the time they were done being skinned by priests and pick-pockets in Mexico City, and then made their painful way back home, they were probably out not less than \$30,000, and they were not rich people, by any means. The first of October this same image of the Lady of Guadalupe is to be crowned, and it is expected that not less than 300,000 persons—some have calculated on 1,000,000—will visit the city during the twelve days that the feast is to last. The money expended in repairs of her ladyship's temple at the village of Guadalupe, in the "coronation," in "alms" that will be offered on the occasion and in carrying the worshipers to and from the shrine, will run up into millions. The enterprising pastors and missionaries of the capital city have inaugurated a scheme to publish a daily paper during the twelve days of this great feast, with the especial end in view of showing that the apparition of the virgin of Guadalupe is a vile imposture, invented by the early priests of Mexico for the same end that the Archbishop says the worship of San Expedito is pushed. It is confidently hoped that the evangelicals throughout the Republic will heartily coöperate in this movement, and that, many thousands of Roman Catholics will at least have an opportunity to know the truth about this stupendous Romish fraud. The evangelical Christians of Mexico are not laying to their souls the flattering unction that Romanism in this country is already tottering to its fall.

A Visit to Our Missions in Mexico.

Bro. Willingham has recently visited Mexico. The following letter is from his pen. Do not fail to read it :

It is impossible for any one in a ten days' or two weeks' visit to get full, exact information or altogether correct impressions of a great work in a foreign land, still one who has thought, studied, and prayed about such a work is in a better position to tell what he has seen and heard and felt on such a visit.

The Corresponding Secretary, as directed by the Foreign Mission Board, came out to attend the meeting of the Mexican missionaries in Saltillo, September 26-29. Several traveling companions were along from Virginia to Mexico, which made, what otherwise would have been a tedious trip, a very pleasant and enjoyable one.

From New Orleans the Southern Pacific takes one through the sugar cane and rice plantations, beautiful at this season of the year. On the border, at Laredo, we were met and warmly welcomed by Brother and Sister W. D. Powell. On arriving at Saltillo we found all the missionaries there except Sisters Watkins, Steelman, and Hale. Those who love missions and missionaries can imagine the delight one feels in being in the same house with eighteen missionaries for several days. Besides these there were present the mother of one missionary and the daughter of our beloved former corresponding secretary, who was herself a missionary until providentially called home. We were all entertained in Madero Institute, and the mission meeting was held in the reception-room of the same. Bro. M. Gassaway was elected chairman of the meeting.

He is the last missionary who has come out, but he has taken hold earnestly and well. Bro. H. P. McCormick was re-elected secretary. He is irrepressible, burning with zeal for the work; he sparkles with wit and humor, and keeps the brethren from getting tired or prosy. There were three sessions daily, each beginning with a half hour for devotional exercises. These half-hour services were well attended, and were interesting and inspiring.

The subject of training the churches to be self-supporting was ably discussed. The mission is agreed that the native churches must be taught to be more self-reliant.

Bro. Watkins reported that two of his churches had bought land and were preparing to build houses of worship without outside help. Others are working along the same line, and also in pastoral support.

About two hundred baptisms were reported in the mission for the year. Bro. Rudd, Miss Hayes, and the other teachers of Madero Institute, were rejoicing that all of the boarders but two were professors of religion, and one of these applied for membership during the mission meeting. Here is cause for profound thanks to God. Twenty of these girls have recently joined the church. The Sabbath night we were in Saltillo a boy from our male school, Zarogosa Institute, was received for baptism. His case had been referred to a committee. They reported, and then the pastor and brethren asked a number of questions before receiving him. This boy is said to have led his grandmother and mother to Christ. He is bright and firm looking. As the writer saw him and heard his answers to the questions and the reports of the brethren, he could not but hope that God will make this boy a mighty preacher among this people. He is in training under Brother Rudd in Zarogosa Institute.

The question of holding church prop-

erty was discussed in the mission. Here in Mexico this is a difficult question. If the property is put in the name of trustees for a church, it amounts to no title at all. If put in the name of one individual, there are also difficulties. Senator Ransom, the United States Minister, very kindly arranged for Bro. Powell and the Corresponding Secretary to hold a conference with President Diaz on the subject. The Minister himself accompanied us and was exceedingly kind in his attentions. While the President did not see a remedy for the case just now, he quickly took in the situation and suggested a plan, which is a good one for our mission to adopt.

The Mission Meeting took steps toward getting an annotated edition of the New Testament in Spanish. This would be a great help to the workers. A B. Y. P. U. has been organized in the church at Saltillo with thirty-seven members. A brother in Virginia pays \$300 a year towards sustaining Zarogosa Institute. Three of the young men attending there are preparing for the ministry.

There is a marked individuality about the brethren of our mission in Mexico—no two are alike, and each has a head of his own.

Some of the discussions were spirited, but love abounded and the meetings were spiritual feasts. Next year the brethren meet with Bro. Chastain at Doctor Arroyo. All love this lovely brother, and the meeting will doubtless be a good one.

After the meeting closed in Saltillo, the Corresponding Secretary visited Mexico City, Toluca, and Guadalajara. We came down on the Mexican National railroad, which runs on an elevated platform much of the way. At times we were up 6,000 to 10,500 feet above sea level. This accounts for why this climate is so delightful.

In Mexico City there was much stir about the crowning of the Virgin of Guadalupe. I have not time to give a full ac-

count of the case, but have asked one of the brethren to write an article for the *JOURNAL*. In connection with the superstition of "Our Lady of Gaudalupe," the Catholics are having a feast of days, and expect to put a crown, costing hundreds of thousands of dollars, on the so-called picture of the virgin. The missionaries of the different denominations expected during each day of the feast to issue a paper showing how unfounded in fact is the superstition about the appearance of the virgin at Gaudalupe, and all connected with it. But as there was much stir about the matter, and a difference of opinion among the missionaries as to the best course to pursue, they decided to defer the publication for a short time. It is wonderful how many superstitions there are in this country. Think of women walking two miles on their knees to bow before this picture. Thousands and tens of thousands come from every direction on the railroads to observe this feast. And this is a sample of Romanism in Mexico. An image at Guadalajara is taken down and washed once a year, and there is such a scramble for the water that police have to be present to keep order among the people, who desire to get some of the water in which the image has been washed as a cure for the various and sundry ailments of humanity. Catholicism has herself wonderfully entrenched in the midst of this people. The customs and manners are interwoven with it. The superstitions of Rome are like a chain around the neck of the people binding them down. The teachings of Loyola make the priesthood a set of slaves, sold, body and soul. Adultery and deceit do not seem to be as great sins with them as free, independent thought.

But with all the great massive cathedrals, and the wily priesthood and the idolatry and superstition which abounds, there is a better day dawning; forces are at work which will bring better things to this people. The missionaries are doing

good work. The word of God is being distributed. Many are hearing and telling to others of better things. Schools are multiplying. Higher education is being given to men and women. Newspapers are circulating and liberalizing the people. All will not be accomplished in a day nor in a year, but surely the forces are at work. Many from the States are moving into Mexico. Their presence will have its effect. Adventurers came first; a better class are following. Mexico, with her millions, presents an open door. Fourteen denominations are said to be working here. The Presbyterians, Methodists and Baptists have the strongest missions. The people are polite, and there is wonderful progress throughout the Republic. May the people of God not be remiss in the great work of giving the Gospel to them now. This is a great opportunity for God's people.

Our stay in Mexico was limited, as the Texas Convention was near at hand which must be visited. So we could not well accept Bro. Steelman's kind invitation to visit Orizaba and see the work there.

After a few days spent in Mexico City a visit was made to the home of Bro. Powell, in Toluca. There was a good attendance on the prayer-meeting held there Thursday night, and the writer gladly preached to them. Bro. Powell took us to visit the orphanage, which is undenominational, but largely managed by him. It was amusing to see eight boys hanging on to him, hugging him, while the ninth, a little fellow, was running around trying to find some place to hang on also.

From Toluca a run was made over to Gaudalajara, on the Mexican Central railroad. This is a delightful ride through a valley over one hundred and sixty miles long, rich and beautiful. Guadalajara is one of the most beautiful cities in Mexico. Bro. Wilson is in charge of the work here. He also edits the Sunday-school papers, being assisted by Miss Sarah Hale. They

are very anxious for a church house in Guadalajara. Time would fail to tell of all the joys of this trip. The love and kindness of the brethren and sisters. But let the people at home know that they have men and women in Mexico for whom they ought to thank God, and with renewed zeal press forward in his service.

Mexico needs native preachers, who are men of marked powers. Let us pray God to raise up such among them. One such man in any denomination there, would be an incalculable blessing. For such a man would awaken others to higher, holier endeavor, such as is very much needed. May God send them such a man soon is our prayer.

R. J. WILLINGHAM.

Indignation in China.

Bro. E. Z. Simmons writes: "Nothing has caused so much feeling and indignation in China for twenty-five years as the recent murder of men, women and children in Kutien, August 1st." He encloses the following resolutions passed by the American missionaries in Canton:

"We, the American missionaries of Canton, China, having heard of the riot and the massacre of men, women, and children on August 1st, at Kutien, Fukien, do hereby express our horror and indignation at these dastardly murders perpetrated with such inhuman cruelty, and urge that swift and just punishment be meted out to all who were in any way connected with this unpardonable crime. And,

"Whereas, the riots of 1868 at Yang Chow, 1870 at Tien Tsin, 1883 at Canton, 1884 at Hwang Tung, 1886 at Hwang Sai, 1891 on the Yangtyz, 1893 at Sung Pu, 1894 at Canton, and 1895 in various parts of China, prove that monetary compensation is no sufficient guarantee for safety for the lives and property of foreigners in China, we urge that more effective measures be adopted to prevent

a continuance of these barbarous outbreaks. And,

"Whereas, tens of thousands of Chinese dwell in the United States, and these acquire property, pursue any righteous occupation, and enjoy adequate protection, we urge that the present crisis be made the opportunity for revising the treaties with China, so that foreign residents may obtain rights in this empire equal in every respect to those granted by foreign governments to Chinese immigrants; also, that all rights conceded to foreigners in China be published throughout the eighteen provinces by Imperial proclamation, containing an explicit statement that any hindrance to the enjoyment of such rights from local mandarins shall be a punishable offence. And,

"Whereas, foreigners are daily insulted in all parts of China by every section of the people in terms both coarse and brutal, we ask that plans be devised and measures be adopted to correct this practice, and that the Chinese people be notified that henceforth abusive language offered to foreigners is a misdemeanor punishable by law.

"We unanimously urge that these resolutions be sent to the United States Consul-General at Shanghai, with a request that they be forwarded both to the Department of State at Washington, and to the United States Minister at Peking."

CHINA.

The following from Bro. E. F. Tatum, Shanghai, will awaken sympathy in many hearts. Death has been busy, but there is the blessed assurance, so old yet so fresh, "All things work together for good to them that love God":

"Your kind letter of August 7th came to hand yesterday—quicker time than usual coming this way. You wrote in reply to my report concerning the enquirers. Three of the number are knocking at the

door of our church, and it seems very much like we shall have to let them in. We should be happy to let them all in if they gave evidence of repentance and faith. Then, too, if we had three out of every fifty living Chinese, there would be rejoicing in heaven and earth.

"I shall have to call on you to share with us our sad news, too. Last Sunday, September 1st, at 3 o'clock A. M., our late pastor, Wong Yer San, died of consumption. He had been a weakly, consumptive looking man ever since I have been here. He was teaching a day school for Bro. Bryan and Miss Kelly till June. While we were holding those meetings in May he came out at night, took deep cold, and his trouble took on a violent form. We had him to stop teaching and come to a room in my yard. We gave him medicine, and Mrs. Bryan and Mrs. Tatum gave him nourishing food, but all seemed to be in vain. I had a talk and prayer with him Friday night, but did not see him Saturday. His wife tells me that in his sleep, Friday night, he called three times, 'Teacher Tatum, look! Is not that a multitude of the redeemed.' He also told his wife that it was all peaceful with him, but that she would be poor and miserable; that the Heavenly Father was going to call him home.

"I wrote you about the death of our leading evangelist, Eia, I think. He died ten days before the pastor. I know I wrote you of the death of our darling little Eva, which was just ten days previous to that of the evangelist. We have been in the valley of the shadow of death this summer; the other experience, 'thou art with me,' has been true also.

"I had a letter from Bro. Lawton a few days ago. He said: 'I am more and more glad I came to China when I did. Would that the Lord would open the way for those other boys to join us. * * * Why can't we fill our missions up with men to carry forward this work?'

"Do watch the signs of the times, and,

if possible, give 'those boys' for Soochow, Chinkiang and Yang Chow, this fall or winter. God bless you, the work and the workers. Tell Bro. Mullins I love him because he has come to help you."

Miss Lottie Moon writes interestingly from Tung Chow, China, of her work. After describing some work in general, she says:

"During the quarter I have visited forty-nine villages. I have gone out for half a day, or day. In a few cases, where the distance was greater, I have spent several nights at one village, making it a centre of work for the surrounding region. I am happy to report that, in general, I have been most cordially received. In one village the welcome was not only cordial, but warmly affectionate. I had not been able to go to them when the terror of invasion was upon us, and they heard that I had left Tung Chow. I assured them that I had remained quietly at home, trusting the good providence of the Heavenly Father. One old lady said I had been accused of being a Japanese spy, but that she had warmly defended me. I noticed that the kitchen god had disappeared from this old lady's wall, as also from that of her daughter-in-law. In another village, the neighbors assured me that a certain woman had given up all idolatry. This woman seems to me earnest and prayerful.

"There have been thirty baptisms thus far, this year, in the Tung Chow and Hwang-Hein stations, and there are still others asking for baptisms, or for instruction. One very pleasant thing about it is that many of these come from Christian families, though there are some outsiders. One girl of about ten or eleven years of age is in the fourth generation of Christians on her mother's side, and in the third on her father's. Her mother, as a young bride in a heathen family, endured faithfully severe persecution, and lately has had the joy of seeing her husband

and other members of the family put on Christ in baptism.

"During part of the quarter we have had the valuable aid of our Bro. and Sister Sears. He has preached frequently and she has visited in the city, as time and strength permitted."

The following is from Miss McMinn, at Canton, and gives some of the lights and shadows of the work in China:

"One week in June I spent in work at Faai Waan, a country place where we have a chapel, and where there was in former years a prosperous work. But of late little has been done in that neighborhood, some of the older Christians have gone to glory, and others turned back, so I looked forward with dread to a visit in a hard, unpromising field. But I met many ready listeners and found much reason for encouragement, both in the village where our chapel stands and in the surrounding villages.

"From this work I was called back to Shin Hing City by Miss North's illness. For three or four days her temperature remained 103.5 to 104.5 degrees both day and night, and our faithful doctor, Bro. Chung Wan Man, was unable to tell us what it was. You can imagine our anxiety and perplexity when you remember that we were ninety miles from a foreign physician or any other foreigner. Also our relief when it was found to be *only measles*.

"In Shin-Hing City many people are still afraid to invite us into their homes, though the last week I found excellent opportunities in the extreme eastern end of the city."

AFRICA.

Bro. Lumbley, of Awyaw, West Africa, writes of Bro. Pinnock's severe illness, and of the attention of a medical missionary, which helps to illustrate the value of medical missions. Many prayers will ascend for Bro. Pinnock's recovery:

"News came to me there two weeks ago that Bro. Pinnock was very sick. When I arrived here, a week ago to-day, he was better than he had been, and has continued to improve; but is not yet able to sit up more than a few minutes at a time. He had an attack of pleurisy, and but for the kindness of an English medical missionary at Iboda, coming to him just in time, it is probable he could not have gotten well. But we have been blest with the assistance of others all the while since the first few days in which Sister Pinnock had a heavy task of sitting alone, to keep watch and give medicine. It is almost three weeks since he was taken, and his improvement is very slow, but I trust it may not be long before he is himself again. As soon as he is well, on foot, I hope to visit the work in Oghomoshaw and other places again.

"Bro. and Sister Pinnock join me in love and best wishes to you. Yours in Christ."

Bro. Moses Stone, a faithful native worker at Lagos, tells of fine congregations and growing interest. His heart burns with longing for more laborers in Africa's great harvest field:

"The work at Lagos and out stations are doing very well. Bro. Jolaoso came down from his station at Dehari, a few days ago and brought in two sets of 'Ifa God,' which he has received from a heathen man, who is now attending his preaching. This 'Ifa God' has been shown to our members at their Wednesday prayer-meeting. Prayers have been offered to God for the conversion of that heathen man, who is the owner of them. Ifa, consisting of sixteen palm nut shells, which the native worship with sacrifices of pigeons, chickens, fishes, rats, goats, sheep and ram. 'Ifa God' is worshipped almost exclusively by men, and one of the third great gods, 'Orisk,' in Yorubed. May the time soon come when the

Yoruled people will take Christ as their only sacrifice, and the name of Ifa 'shall no more be heard in Yoruled Land of Africa.

"A few days ago, I received a letter from Bro. Lumbley. He says Bro. Pinnock, at Oyo, is now quite sick, and that he received a letter from Sister Pinnock, asking him to come up at once, and that he must leave Abbeokuta soon and be gone. Last week's letter, written from Oyo, says, Bro. Pinnock is improving, but slowly, and that he must stay there for some time yet. He says Mr. Bone and himself are nursing Bro. Pinnock by turn.

"Congregations last Sunday were very large. At the evening service the crowd was so large that the benches in the church could not contain them, and extra benches were brought in for those who had no seats. Interest is growing, both among our members and outsiders. Pray ye the Lord of the harvest that he may send more laborers into his harvest in Africa. Is any missionary coming for Africa's redemption? I like to hear from your letters, whenever you write me, that some one is coming out for the salvation of Africa. Why should we allow the work to suffer in Africa? The fire of the Gospel must be kept burning by a supply of coal of a spiritual preaching."

BRAZIL.

From Bahia.

Antonio Marques, pastor at Valenca, visited Amosgosa, Vargem Grande and Casca, preaching many times, and baptized sixteen. The whole family of a rich farmer was baptized. That field has no pastor, and can only receive occasional visits from the pastor at Bahia or Valenca. It lies across the bay and up the railroad some seventy-five miles west of Bahia.

Bro. Neighbour organized a church at Vargem Grande while in Brazil, and there is now a growing need of churches in each of the other two neighboring towns.

This is the field in which was employed Bro. José Domingues, sustained by native brethren in Mexico.

John Baptist, pastor in charge at Bahia, baptized one in Bahia and five in Jozeiro, two hundred miles north on the great San Francisco river. We had been urgently invited to go there by a soldier who was converted through the reading of a Bible only. All the police force in that city have become interested, one or two having been baptized. There are now seven baptized believers in that important city. The soldier is very zealous, and prophesies that there will be a prosperous church there in the near future.

Senor Parauagua, from the State of Piauh, attended our meetings at Bahia in July, and invited me to go or send a missionary to his State, promising to sustain him. His brother, a congressman, made me a similar invitation two years ago. The last one who made the request was to return after a visit home and be baptized.

My two youngest children are doing well in the home of native Christians.

Another of our school girls writes me of her conversion.

My book, containing an exposition of the miracles of Jesus, has been published. The press continues to prosper under the direction of the native brother Severo.

Z. C. TAYLOR.

Bro. W. B. Bagby writes as follows from Rio Janeiro:

"My Dear Bro. Willingham,—Yesterday was a glorious day for us in Rio Janeiro. Our new chapel was dedicated, and a great crowd filled the beautiful audience room. All available space was occupied, many people standing up. The closest attention was given. The whole services lasted three hours. Representatives of three other congregations in the city were present, and bade us God-speed, while our missionary brethren J. J. Taylor and Solomon Ginsburg, and our two na-

tive preachers from the interior, Bros. Fonseca and A. Campos, cheered us by their presence and earnest words. And Dr. Luther brought us a message of Christian love from North America. It was a fine, intelligent, spiritual congregation of people eager to hear the old, old story, and many rejoicing in the Lord's great blessing to our cause in Rio Janeiro and Brazil. If our brethren at home could have looked upon those glad-hearted believers in that chapel, heard their songs of praise and triumph, and seen the earnest faces of many newcomers as they listened to the Gospel story, they would have shouted in thanksgiving to God with us and felt a hundred fold repaid for their liberality in giving us the means to buy this beautiful little house of worship. God be praised!

"Our cause is grandly going forward now in this great city, and this house of worship will be a source of untold blessing.

"Last night our Bro. (Dr.) Ottoni and Bro. Alves were ordained to the ministry and again a crowd filled the building. It was a most solemn and impressive scene, and one long to be remembered.

"God is blessing us in South Brazil and many souls are being saved.

"To-day we had a picture of the new building taken, and as soon as ready I will forward a copy to you."

Says Dr. C. C. McCabe, of the Methodist Missionary Society: "Thirty-five years ago we had one convert in all our foreign fields; now we have 130,000, and they give \$250,000 per annum for self-support."

RECEIPTS FOR FOREIGN MISSIONS

From September 15, 1895, to October 15, 1895.

ALABAMA.—W. B. Crumpton, \$233.96; for Miss Kelly, \$57.56; Birmingham missions, \$33.25; Foreign Mission debt, \$5—Total, \$320.77. A. J. Lambert, \$5; O. L. Shivers, by J. G. D., \$10; A. C. Swindall, 50c. Total, \$345.27

Previously reported, \$168.76. Total this year, \$814.03.

ARKANSAS.—Spring Creek ch., by H. M. S., \$6; Union Ass'n, by J. J. H., \$47.50. Total, \$53.50.

Previously reported, \$122.67. Total this year, \$176.17.

FLORIDA.—Previously reported, \$100. Total this year, \$100.

GEORGIA.—J. G. Gibson, Sec'y, \$250—for W. D. Powell, \$50—\$300; Miss Sunbeams, Americus, by Mrs. W. C., \$5; Duffy-Street ch., by N. F., \$9.50; J. G. Gibson, Sec'y, \$500; W. D. Powell, \$50—\$550; Ladies Miss. So., of 1st Baptist ch., of Eastman, by T. H. E., (tuition of two boys at Hwang-Hein, P. O., C. efuo, North China,) \$20; Sunbeam So. of Dawson ch., by T. M. C., \$8.40; 1st ch., Augusta, by J. E. M. (N. H. Sears) 25c.; Mar's Hill ch., by H. R. B., \$3.15. Total, \$921.05.

Previously reported, \$1,718.61. Total this year, \$2,639.66.

KENTUCKY.—Waco ch., by C. W. M., \$10.60; S. C. R. Ass'n, by J. J. C., \$6.68; A. F. Rogers, by P.

I. L. (Brazil \$20, Africa \$20, Central America \$20) \$60; Foreigner's school Louisville, by T. D. O., \$5; Little Flock ch., by Com. on Col., \$3.25; 1st ch., Bowling Green, by Mrs. B. F. P., \$20; J. W. Warder, Treas. \$1,175.11; Sunbeam So. 1st ch., Bowling Green, \$4.74; J. M. Beshears, by J. J. C., \$4.50; Sunbeam So., by C. M. F., \$2.55. Total, \$1,292.43.

Previously reported, \$2,324.61. Total this year, \$3,617.04.

LOUISIANA.—R. L. Prophites, by G. A. T., \$5; Isaac Hamilton, \$3. Total, \$8.

Previously reported, \$121.85. Total this year, \$129.85.

MARYLAND.—Immanuel ch., Balto., by J. P. F., \$46.85.

Previously reported, \$1,531.19. Total, \$1,578.04.

MISSISSIPPI.—Kossuth ch., by J. S. B., \$2.78; Gen. Ass'n of Miss., by D. T. C. (W. D. Wilson), \$17.55; L. M. and M. M. Dampier, \$5; Miss Frances Kelly, 20c.; Mrs. W. Shurley, 10c.; Mrs. Frances Kelly, 10c.; Geo. Whitfield, \$5.15; T. J. Bailey, Treas., \$250, (for E. N. Walne's residence \$100), \$350; Sunbeams, by Mrs. M. L. B. (Peyton Stephens), \$5. Total, \$385.88.

Previously reported, \$774.97. Total this year, \$1,160.85.

MISSOURI.—Fourth ch., St. Louis, by G. P., \$21; Norborne Sunbeams, by M. M. (Peyton Stephens), \$1.37. Total, \$22.37.

Previously reported, \$1,074.43. Total this year, \$1,096.80.

NORTH CAROLINA.—A lady in Maplesboro ch., by H. B. A., (W. D. Powell, Bible work), \$1.

Previously reported, \$871.48. Total this year, \$872.48

SOUTH CAROLINA.—Johnston ch., by W. D. T., \$29.51; Coal Branch ch., by J. F. V. L., \$2; Dry Creek ch., by J. H. E., \$14.55; Ridge Ass'n, by W. B. P., \$35.24; W. B. Acker, Treas., \$16; Friendship ch., (W. Lawton), \$3; Ebenezer ch., by G. P. White, \$1; Lower Fairfield ch., by J. N. B., \$4c.; G. J. Baltzegar \$3.29; Ridge Spring ch., by C. D. W., \$16; Barneville ch., by W. E. E., (Lawton), \$7.50; Reedy River Ass'n, by C. H. R., \$33.36; Camden ch., by A. T. J., \$5.40; Sardis ch., by H. L. B., \$3.46; Florence ch., by H. L. B., \$1.66; Sumpter ch., by C. C. B., \$9.25; Midland Ass'n, by W. J. H., \$3; Mt. Zion ch., by C. S. F., \$1.30; Marion Union. Lower section, by H. G. W., \$11.70; Seneca ch., by R. M. T., \$2.90; Union of 3d Div. Savanna River Ass'n by B. P. C., \$5.30; Ridge Ass'n, by H. O. Rogers, \$2.35; W. M. S., by Mrs. Jno. Staut, \$283.90, (for Miss A. Barton \$12.25, Sunbeam Missionary \$6.45, W. W. Lawton \$2, blind child supported by Miss Whilden \$5), \$309.59; Fairview ch., by J. R. L., \$2.20; Besen's ch., by D. D. G., \$8.50; Harmony ch., by R. H. F., \$20.80; Blackville ch., by J. H. E. M., (Lawton), \$6.25; Fort Lawn ch., by D. H. J., \$7.85; North Div. Spartanburg Ass'n, by J. G. P., \$60.31; Harkville ch., by J. M. L., \$6.84; Harkville Sunday school, by J. M. L., \$2.67; Beaver Creek ch., by M. S. D., \$10; W. M. S. of Elk ch., by Mrs. L. A. T., \$4.50 (for Lawton \$2.50) \$7; Beaverdam Ass'n, by J. W. S., \$16.40; Cades Cove ch., by J. M. S., \$2.55; Tabernacle ch., by J. C. C., \$4; Reed Branch ch., by G. A. A., (Lawton), \$1.70; Dauble Pond ch., by G. A. A., (Lawton), \$8c.; Batesburg ch., by W. B. P., \$10; Batesburg Sunday school, by W. B. P., \$10; L. M. S. of Batesburg ch., by W. B. P., \$6; Beulah ch., Hopkins, by J. E. M., \$4.25; Clover ch., by T. G. M., \$1.68; Four Holes ch. of Orangeberg, by T. E. R., \$15; "Young South," by L. D. E., (Mrs. B. Maynard), \$135.16; W. C. Lindsay, \$11.25; 1st ch. Newberry, by R. V. L., \$5.75; Sunday school of 1st ch., Newberry, by R.

Y. L., \$5.90; Helron ch., by W. R. B., \$1.54, Flint Hill ch., by W. F. B., \$14.27; Santee Ass'n, by C. C. B., \$17.46; Peedee Union, by C. H. G., \$7.02; Liberty ch., by T. A. M., \$12.15; Switzer ch., by J. P. G., \$5. Total, \$399.10.

Previously reported, \$1,251.74. Total this year, \$2,190.84.

TENNESSEE.—Holston Valley Ass'n, by T. J. S., \$1.63; Rutherford ch., by H. O., \$5; Ocon Ass'n, by B. N. B., \$5; M. W. Woodcock, Treas. \$13.14; M. W. Woodcock, Treas., \$497.91. Total \$522.68.

Previously reported, \$3,073.52. Total this year, \$3,596.20.

TEXAS.—Green Creek ch., by T. A. W., \$10; W. M. S. of Abeline. by Mrs. W. V., \$4; Sunbeam So., Abeline, by Hawks, \$3. Total, \$17.

Previously reported, \$2,043.42. Total this year, \$2,060.42.

VIRGINIA.—Ontario Sunbeams, by E. S. G., \$5; W. M. S. of 2nd ch., Richmond, Va., by J. C. W., \$77.05; Norvel Ryland, Treas., \$1,000; Blackstock ch., by T. B. Mck., \$9; Oakland Sunbeams, by S. A. J., \$5; Norvel Ryland, Treas., \$500; Sunbeam Society of Liberty ch., by M. C., 46c. Total, \$1,596.51.

Previously reported, \$4,782.65. Total this year, \$6,379.16.

WESTERN NORTH CAROLINA.—W. N. C. Con., by J. M. S., (Miss Lottie Price), \$17.60.

Previously reported, \$167.09. Total this year, \$184.69.

WESTERN ARKANSAS AND INDIAN TERRITORY.—J. J. Ward, Treas., \$3.60; Rock Creek ch., by L. A. W., \$2.50. Total, \$6.10.

Previously reported, \$6. Total this year, \$12.10.

OKLAHOMA TERRITORY.—Previously reported, \$5.75. Total this year, \$5.75.

Aggregate, \$6175.34. Previously reported, \$21,041.97. Total this year, \$27,217.31.

FORM OF BEQUEST.—I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia, by an Act approved February 23d, 1888, (here insert the amount, if in money, or description of other property, real or personal,) for the purposes contemplated by said Board.

SPECIAL NOTICE.—Please notify if receipts are not promptly received for contributions as they are always promptly sent.

REMEMBER our offer of one copy of THE JOURNAL one year free for ten new subscribers and five dollars.

Home Department.

WHAT WE MIGHT DO.

There are one million five hundred thousand white Baptists in the South. Their average income is not less than one dollar per day. But, lest we get the figures too large, let us divide this and say that the earnings are, on an average, fifty cents per day, then the total would be seven hundred and fifty thousand dollars. Now, if we take one-tenth of this for religious purposes, we shall have a daily income for religious work of seventy-five thousand dollars, and a yearly income, counting 300 days to the year, of twenty-two million five hundred thousand dollars.

Suppose we appropriate for the support of our seventeen thousand churches \$750 each (\$12,750,000) there would be left for denominational work \$9,250,000. If we give \$4,750,000 of this sum to denominational education, it would equip two universities with an annual income of \$250,000 each; four Theological Seminaries with an income of \$100,000 each; twenty colleges with \$50,000, and a high school in every Association in the South with an income of \$4,000 each.

What a magnificent educational system this would be for the training of our Baptist people! There would still be left \$4,500,000 for mission work at home and abroad. This could be equitably divided among the various fields of labor as would best promote the conquest of the world.

Such a work would look like doing something for the Master—like the people were in earnest in their efforts to enthrone their King over the nations.

You smile at this and say it is visionary—that it never can be accomplished. Men give millions to build railroads and to advance commercial and other enterprises, nay, they squander hundreds of millions upon their vices, while Christians give meager sums for the work of the Lord. Millions for Cæsar, hundreds of millions for vicious indulgences, but pennies for Christ.

But you are mistaken; it can be done if our people had a mind to work. Dr. J. G. Gibson, Corresponding Secretary of the State Board of Missions for Georgia, is not a visionary man. No man who ever looked into his broad intellectual face could think so for a moment. He is one of the most practical men living. He says: "Take 300 of the most liberal churches in Georgia, and if the other 1,500 would give in the same proportion to their ability, there

would be raised for missions in the State five hundred thousand dollars.

"Take a dozen of the most liberal churches in the State, and if all the others would give as liberally in proportion to their ability, they would raise for missions more than one million dollars. Yet none of these churches are giving as much as the Gospel requires. The most liberal of them falls short of it daily."

Georgia has about one-tenth of the white Baptists of the South. If Dr. Gibson is right, then it follows that the Baptists of the South can give, and ought to give, the amounts we have named; and furthermore, that there are churches now in Georgia and in other States, no doubt, that are not giving their proportional share of this sum, and if all could be brought to do as well in proportion to their ability, this amount, large as it seems, would be raised.

This conclusion results: it is not done, because our badly instructed churches are indifferent to the one great duty of enlightening and blessing the world with the knowledge of the truth.

A PLEA FOR HOME MISSIONS.

The following appeal for Home Missions is published by Bro. W. L. Boyer, Corresponding Secretary for Home Missions for Missouri:

Nationalities represented: Americans, Bohemians, Chinese, Danes, French, Finns, Germans, Indians, Mexicans, Norwegians, Negroes, Poles, Portugese, Swedes and Welsh.

By the love we bear our Homeland, and countrymen, shall we not give to them the Gospel? "Home Missions" does this. Remember, that Jesus said: "They need not depart; give ye them to eat." (Matt. 14: 16). Shall we not give the "Bread of Life" to the millions of foreigners in America?" "Home Missions" is striving to give them the Gospel. Won't you help in this *vast and important* work? and *help now?*

"Home Missions" seeks to *Evangelize North America*. Are not our own sons and daughters to be saved, or lost? "Home Missions" seeks to save them, and also the *millions of foreigners on our shores*.

We must save them, or they will sink us.

The harvest is white; will you not help save the souls of these coming to us? It must be done *now*, or it will soon be too late. "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to the harvest; * * * he that soweth and he that reapeth may rejoice together." (John 4: 35, 36).

Invest your money in this *glorious harvest*. "How much?" Let God's word answer: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (2nd Cor., 9-6). "The liberal soul shall be made fat." (Prov. 11:25).

His promises are sure and steadfast. Will you trust Him, and them? Then give bountifully, and liberally, of your money to "*Home Missions*." Give *now*, while you may. To-morrow may be too late. "*Home Missions*" helps to harvest souls for Heaven. Won't you help "*Home Missions*"?

POVERTY OF THE SOUTH.

The cry of poverty raised by so many of our Baptist people, and echoed by some of our ministers, is without any foundation in fact.

The Baptists of the South never were so abundantly able to carry forward their mission work to a triumphant success as they are to-day.

The report of the Home Mission Board for 1867 is before us. That year was one of the darkest of our history. The whole South was devastated, impoverished, disorganized, and almost despairing. There was no light upon the dark future. The very foundations of her prosperity had been destroyed, and her people were drifting, drifting over a wide and sunless sea.

Yet, in that year of disaster and impoverishment the cash received by the Board from this stricken people was \$40,000—quite half as much as the Board received last year.

Since that time the wealth per capita of our population has more than doubled. On an average the individual Baptist is worth certainly twice as much as he was then.

Since 1867 the white Baptists of the South have more than doubled in number. With twice the number, and twice the wealth per capita, the complaint that we are too poor to support our mission work is a delusion, emanating from the father of lies.

Under the changed conditions of our people, and the bright future before them, they ought to give four times what was given by the poverty-stricken churches of thirty years ago, and rejoice in the privilege. Our people were never in so good a condition to enlarge their contributions as now.

The *Journal of Commerce*, of New York, says: "This year's cotton crop has cost the planters of the South forty millions less to make it than did the crop of last year. It will bring the planter ten millions more than last year's crop."

The fruit crop of the South was the largest she has ever grown. The corn crop is greater than she can consume. The past year her imports of meat from the West was 85 per cent. less than the year before; and this year none would be needed from abroad, unless it be to supply the cities. Her manufacturers are prospering. Her iron and steel industries are rapidly commanding the market of the world. Her cotton manufacturers are increasing as they have never increased in any country. Her wood-working machinery is multiplying as rapidly. Capital is pouring in upon her for investment, and all the world knows that "the conditions for prosperous times are phenomenally good," and that "the development of the South is the enrichment of the nation." For Christians at such a time to be complaining of poverty, and to make that false cry the basis of their neglect of the Lord's work, is despisal of His goodness and gross ingratitude for His blessings.

PROSPERITY'S DANGERS.

We of the South cherish hopes of an era of unprecedented prosperity. We boast of wonderful undeveloped material resources; favorable mineral, agriculture, climatic and other conditions for a grand and early forward movement in the line of material development. These prophecies must be well-founded. They have impressed their importance upon, not only all sections of our own country, but upon the capital and restless population of other countries. The great movement which must result in a tide of population rapidly flowing into the Southern States is upon us, the van guard is here, the army is preparing to enter.

Shall we undertake to meet this new condition with a Christian civilization, or shall we surrender our fair land to all the blighting influences of the various isms that must necessarily accompany such a gathering of all nationalities?

The conditions with which Christianity is confronted in the North, East and West, should be a warning to the South. It is an object lesson.

In another column we publish some extracts from a carefully-prepared paper, published by the Women's Baptist Home Mission Society of Chicago, entitled "Heathenism in America," which aptly illustrates this wave of anti-Christian sentiment with which these sections are contending, and with which the South is threatened, by virtue of the very material development soon to attract a new population.

Read these extracts, and let the Baptists of the South seriously consider the responsibility that rests upon them.

HEATHENISM IN AMERICA.

[Extracts from a paper published by the Woman's Baptist Home Mission Society of Chicago].

"Immigration is bringing to our shores heathenism in all its various forms, bringing it to our very doors and to every portion of the United States. You need not cross the ocean to see heathen, but you can meet them in a few hours of travel in our luxurious cars.

"To-day it may well be said, the United States needs the gospel of Jesus Christ as much as any other portion of the globe! What an heritage God has given us in this, our country! We have ten thousand miles of sea coast. Is it any wonder that the Englishman defines our boundaries as 'the north pole and the equator, the rising sun and the day of judgment?' We quote from an editorial in the *Missionary Review*: 'Our heritage is, indeed, colossal; but what foes are in our land! The sons of Anak, with their chariots of iron; the ten nations of Canaanites, with their foreign faiths and vicious practices; the daughters of Moab, with their seductive wiles: the golden calves, all the way from Bethel to Dan, and from the rivers to the sea; the pagan deities with pagodas and fanes, Baal and Ashtoroth, Milcolm and Moloch. Whatever threatens the stability and permanency of other people seems to confront us on American shores. We have Romanism, Ritualism, Rationalism, Socialism, Nihilism, Skepticism, Infidelity, Intemperance and Sensuality, Ignorance and Superstition, Materialism and Anarchy; while these four great questions demand adjustment, namely, the Indian, Mormon, Chinese, and Freedman problems. From this we see how, as our country prospers, our Christian responsibility is doubled.'

"The history of all nations shows that with every golden age comes religious and moral decay. Some of you may feel that this is somewhat exaggerated, and that we have not all these different isms and religions. Well, I have taken some pains to find out facts in regard to these matters, and I would like to mention some forms of heathenism in our country with which we are not familiar, before I touch those in which our society is more manifestly interested.

"We do not realize the rapid growth of cities and towns—how soon they become the centers of population; the gathering of these people make railroads necessary for business and traffic, and here comes the opposers of the true God.

"We find a religious census discovers a town in Montana of 7,000 inhabitants, of whom 3,000 were Catholics, several members

of the Creek church, three Mohammedans and 360 Buddhists, all of whom came here for one purpose—to make money. But all the Buddhists are not in the West; Buddhism in America has a beginning, even in cultivated Boston. A letter of inquiry was written to Dr. A. J. Gordon, so well known in our own denomination, and a reply was received as follows: ‘There are several societies or circles of the description named; they are generally designated as societies of esoteric culture. I know, myself, of one or two circles whose aim is to study and propagate esoteric Buddhism.’ When Joseph Cook was asked, ‘What is to be said of Boston Brahmoism,’ he replied: ‘Brahmoism has so many sides that you must ask which is intended before you give an opinion on so multiplex an affair.’ Nevertheless, he goes on to say: ‘There is now in Boston a descendent Ramohm Rey, who represents, as I suppose, the better side of Brahmoism; he knows *something*; he is supposed to know *much* of Theosophy. Pure Brahmoism and Theosophy, however, do not agree well together.’

“Madame Blavatsky, the priestess of Theosophy, has had her life written lately, and elaborate defences have been made of her career; but the advices I received from Calcutta, Bombay and Madras assume that she has been proved to be a charlatan. A society of investigation in England sent a committee to Madras to examine her record, and that committee has made an elaborate report, over eminent and responsible names, to the effect that she is a ‘pricked bubble.’ He goes on to say: ‘Theosophy ought not to be a craze in Boston, nor ought Brahmoism, however refined; judged by its fruits, as Christianity is, Brahmoism must be regarded, on the whole, a withering curse to any population it really rules.’

“We cannot wonder that all these strange religions are brought to the far West, where the people come so fast and multiply so rapidly that we cannot assimilate them to our social, national and religious character; but Boston! does it seem possible that the city to which we go next May to celebrate the *Centennial of Foreign Missions*, and so near to the spot where our Pilgrim Fathers landed when they came here, not for gold but for conscience sake, should be infected with such a cancer?

“I would not like to be called an alarmist, but do you know the hold this has on our own cultivated Americans? What are our societies of ethical culture, that draw many educated people, some of them teachers of our own children, Sabbath morning after Sabbath morning? Is not this heathenism? As I understand, they ignore God in their teachings. A learned judge (and a true gentleman) of our Chicago bench was heard to say that he found much delight in the teachings of Madame Blavatsky, as she gave his ideas of

spirit life, and taught what he believed to be true. This surely comes home to us.

"A large part of our immigration is German. No wonder a member of the Reichstag recently cried, 'The German people have only one want, and that is money to get to America.' The fifth German city in the world is at the foot of the Hudson river. Some of these Germans are the most dangerous of all our inhabitants; not only are they rationalists, but they are, in many instances, the leaders in Socialism, aided by Bohemians and Poles. We were told at one time, morning after morning, in our public press, that socialistic clubs were buying arms and drilling in private apartments. We found, then, that their scheme was not only to out-vote us, but come to open war with our opponents. What did these Socialists propose? We find in one of their papers they have five methods of securing the naturalizing of the land railroads, canals, machinery and other means for the production of wealth: (1) Confiscation by the State. (2) The abolition of the right of inheritance, and the reversion of private property to the State at the death of its present owners. (3) Enforced sale, with payment for only the improvements effected on the land by its present owners, with no pay for the land itself. (4) Enforced sale at market price. (5) Purchase by general consent. Of course, you understand that under these circumstances whatever means you may have secured by honest labor, this, at your death, would not go to your children or heirs, but to the State. To a Chicago audience it seems foolish to speak of anarchy; we know so much about it by sad experience taught, and the men who died on the gallows last November, refusing all spiritual consolation, who believed not in God or a personal Saviour, surely they speak for themselves as leaders of a large following as heathen.

"And with this class of inhabitants comes the continental ideas of the Sabbath, making it a holiday instead of a holy day; a day of debauchery, and the best day of all the week for the liquor traffic. In 1880, of the wholesale dealers in wines and liquors, 63 per cent. were foreign born; of the brewers and malsters, 75 per cent., and 60 per cent. of the saloon keepers. So the large majority of these enticers of our youth, and of those whose hands are raised against all Christian influence, are foreign born or of foreign extraction.

"It has been truly said, 'These heathen *cannot be* subdued with *Gatling* guns, but only with the *missionary church and school*. These, with the blessing of God, are to be the deliverance of America from Socialistic abuse.' "

RED CROSS IN CUBA.

Brother Diaz, who has been expected here for some time, arrived in Atlanta on Tuesday, October 8th. He left Havana on Saturday, the 5th. The object of his visit is to confer with the Home Mission Board in regard to our mission interest in Cuba. He will spend about two weeks in this country, and while here will probably visit some of the State Conventions convening during that time.

He reports that the condition of the churches and our mission cause generally on the Island is prosperous. Interest in our cause there is increasing continually, not only among the natives on the Island, who are fully in sympathy with our work, but an impression is being made upon the soldiers of the Spanish Government.

Before leaving the Island Brother Diaz had organized and located seven Red Cross Stations, or "Blood Hospitals," as they are called there. These are distributed throughout the center of the Island where the fighting occurs, and where the Spanish Government has about 20,000 soldiers. Each of these stations consists of a native physician, selected from the locality where the station is situated; two Baptist women nurses, and usually about ten male helpers. Each of these stations is thoroughly equipped with medical supplies, appliances and instruments for surgical use. Each station has assigned to it a definite territory in which it is expected to operate. The plan of operation is to move closely after the columns of troops, and when a battle occurs the men connected with the hospital go immediately on to the battle-ground and carry out the wounded from both armies as rapidly as possible to the hospital tent, where they receive immediate surgical and other necessary attention. Since the organization of these stations many lives have been saved, which would otherwise have been lost, by prompt attention rendered to the wounded. These stations are entirely impartial between the two armies, devoting their best skill to relieving the wounded and suffering on either side. Each of the contending forces usually remove their own wounded after the battles are over, finding many of them in the tender care of the nurses at these stations, and often finding that life has been saved. This work is greatly appreciated by the natives as well as by the soldiers of both armies, and has also received complimentary official recognition from the Government of Spain.

It therefore becomes a very easy matter for the Baptist women in connection with these stations to introduce the subject of Christianity to these people. They are well supplied with tracts and leaflets containing appropriate portions of the Bible, and other suitable literature. These they distribute among the wounded and

all others with whom they come in contact, and as they are so well received and so highly esteemed, on account of the noble work in which they are engaged, they at once have the willing ear of many who have never heard of the plan of salvation. These Christian women are selected and sent out from the Baptist churches as nurses and missionaries. This work is now well established, and the amount of good thus accomplished cannot be computed.

The local authorities throughout the Island always indicate their appreciation of, and thanks to, these bands wherever they are established.

The entire system of railroad and steamboat service throughout the Island, which is operated by Spanish capital, extends the courtesy of free transportation to all men, women, and freight connected with this work. The troops of both armies gladly receive them, and the following is a translation of the official recognition from the Spanish Government:

TRANSLATION.

I have the honor of acknowledging to you that His Excellency, the Governor General, has received your kind communication of the 26th inst. in which you say that the sanitary delegations have been constituted in accordance with your note of the 14th inst., and that you propose to constitute some more in the cities of Jovellanos, Cardenas, Camajuani, Cruces and Santiago de Cuba. You say the doctors have been supplied with medical appliances and instruments for prompt attention to the wounded in the actual campaigns.

I ought to express, in the name of His Excellency, his pleasure and satisfaction for the noble work that has been done with such self-denial by that body, for the benefit of the soldiers who are in the engagements.

God grant you a long life.

[Signed by]

CARLOS MUNOS,

Habana, 28 of September, 1895.

Secretary.

To Dr. A. J. Diaz, Sub-Inspector of Hospitality Gentlemen of the Red Cross.

MISSION ECHOES.

There are so many excellent and attractive tracts published by and obtainable from the Maryland Baptist Home Mission Rooms, No. 9 west Lexington street, Baltimore, Md., that we feel we cannot perform a better service than to call attention to some one or more of them in each issue of the *MISSION JOURNAL*.

We have before us at this time a sixteen page leaflet entitled,

"Home Mission Work in Cities," by Rev. Malcolm McGregor, published by Maryland Baptist Mission Rooms, Baltimore. Price, two cents.

The vigorous thought and forceful style of this distinguished brother is brought into excellent service in this brief production.

He shows that according to "Sacred writings, cities are the worst and cities are the best of places. Sodom is the city of sin and doom: Jerusalem is the city of salvation and blessedness."

"The great commission of Christ requires the evangelization of not only the rural regions, but also, and even principally, the great centres of population."

The writer deals in interesting statistics in regard to cities in various sections of our country. "Southern cities," he says, "are bound in the near future to increase rapidly in size, in number, and in influence. The great natural resources of the South, the manifestly increasing prosperity of the South, and the analogy of the experience of other people similarly circumstanced, assure us that very soon Southern cities will vastly expand and multiply. This great Southern Baptist Convention must more than ever take hold of and take care of the cities while they are manageable, and before they get beyond control, like New York and Chicago, and many a less gigantic centre of population."

The substance of the tract consists of an "urgent plea" for "special pressing" of work under the following general heads:

- I. Home Mission work in the cities for the sake of the cities.
- II. Home Mission work in the cities for the sake of the country.
- III. Home Mission work in the cities for the sake of the world.
- IV. Home Mission work in the cities for the sake of the Christian workers.
- V. Home Mission work in the cities for the sake of Christ.

Each division is treated in a manner at once interesting, instructive and impressive.

In another column we publish in full what Dr. McGregor has to say under the third division of his subject.

We hope pastors will procure a copy of this leaflet and read it, not only themselves, but also read it to their congregations.

God gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—*Ruskin*.

"HOME MISSION WORK IN CITIES FOR THE SAKE OF THE WORLD."

"For several years, immigrants have been coming to our shores at the rate of more than half a million annually. During the last twenty-five years these foreign accessions to our population have settled for the most part in the towns. People from all parts of Europe and many parts of Asia make our cities motley and polyglot. Old world papists and pagans, with dark creeds and ways, throng our cities, and thwart the efforts that are made in the interests of purity, order and peace. Persistently, people from foreign lands swarm and shoal in our centres of population. Louisiana has 100,000 French; Missouri, 800,000 Germans; and great numbers of different classes of foreigners are in Texas. One and a half millions of most benighted foreigners are now within the bounds of the Southern Baptist Convention, and more are coming. They instinctively flock to the cities and, as a rule, they can be neither coaxed nor driven from them.

"We have thus the most pronounced and important of foreign mission fields in the very heart of our home mission field. Thoroughly evangelize both the home and foreign element of our Southern seaboard cities—Galveston, New Orleans, Pensacola, Tampa, Key West, St. Augustine, Jacksonville, Fernandina, Brunswick, Savannah, Charleston, Wilmington, Baltimore—and you will have numerous foreign missionaries at work in many parts of the world. Then these seaboard cities will be like the church at Thessalonica, to which the apostle wrote the words of high commendation, 'From you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth.'

"The reflex influence of foreign missions on our home mission work has been inspiring, fruitful, beneficent. On the other hand, experience and common sense teach us that a strong home mission work is the necessary condition of having churches numerous enough and strong enough for supporting and carrying on effectively the work of foreign missions.

"Now, the strongest connecting link between our home mission work and our foreign mission work is our home mission work in cities, which, owing to the mixed nature of our city populations, is both home mission work and foreign mission work in one. Let us, therefore, pursue the work of home missions in cities, because of its helpfulness in evangelizing the world."—*Home Mission Work in Cities*, by Rev. Malcolm McGregor.

HOME MISSION BOARD, S. B. C.

In an excellent tract written by Rev. J. S. Felix, D. D., and published by the Maryland Baptist Mission Rooms, Baltimore, price two cents, we find the following paragraph, which has reference to the Home Board:

A combining agency. There are places where the destitution is so great, where the demands are so large, that no individual is likely to be found who would or could meet them. Who, for instance, would have bought for us the house in Cuba? Not a man in the Southern Baptist Convention. But the Southern Baptists could buy it. How? By combining together. What was the agency that accomplished this? The Home Board. The South is not rich as individuals. The woe and the waste of the war are yet upon her. But the South is rich as a body. The Baptist empire of the world is in the South. How shall this host be gathered together in such a way that with a jubilant shout they may march to victory anywhere and everywhere? There is no field we cannot take, there is no frowning fort of the enemy where our banners may not wave, if we will work together. The Home Board combines the power of the South. We might be weak in a town or city or district or State, but we are strong in the South, and the strong body can look after the weak members. Many of the churches that are now rich and pouring money into the treasury, were once assisted by the Board, when the Association, and even the State, was powerless to help. They could not spend as much money as was needed. The littles of the many have been brought together and concentrated where it was badly needed. In this sense we become strong, when without such an agency we would be absolutely powerless. A pound weight will never break a rock where four hundred pounds are needed. But if by some art four hundred single pounds can be put together we are all right.

RICHES and the ability to make riches are gifts of God, just as much as the ability to preach the Gospel is an endowment. God has given to some men a preaching talent, and he will hold them accountable for their use or misuse of it. Just so, God has given you a money-making talent—a faculty that some men lack and can never acquire. Now, God is going to call you to account for the way in which you have used that talent, and also for the way in which you use or misuse the wealth that you accumulate by means of that talent.—*R. G. Pearson.*

A MISSIONARY REVIVAL.

In a letter from Brother J. W. Warder, D. D., Corresponding Secretary of the State Board of Kentucky, he says :

“I am urging brethren everywhere to work and pray for a great missionary revival. The outlook in the Associations so far is very hopeful.”

We heartily unite with our brother in the ardent desire for such a revival, not only in Kentucky, but throughout the South. God speed its coming for His people's sake and for the world's sake.

WE HAVE received a marked copy of a denominational paper, in which the complaint was made that the Home Board had improperly diverted its funds during the latter part of the last conventional year for the purpose of aiding the Foreign Board in the payment of its debt.

We fancy we can see a smile playing over Brother Willingham's countenance when he reads this paragraph.

The credulity which some people manifest as to the action of our Boards is a matter of surprise. They seem ready to believe anything bad about them, no matter how absurd.

IF COTTON at 9 cents and the largest crop of corn, fruit, vegetables and hogs, ever known in Georgia will not bring money for missions in increasing measure what will?

Surely the Lord is blessing us abundantly in basket and store. What will be our return for his goodness. It does seem that our thank offerings should be prompt and frequent. Oh how our Boards do need money every month.—*J. G. Gibson.*

What say the brethren of other States?

A GOOD old Quaker lady, when asked how we may reach the full-blood Indians, replied : “The best way to reach the full-blooded Indians is to send after them full-blooded Christians.”

IT IS not by what we put in the plate, but by what we keep out that angels can gauge our worship.

Letter from Bro. Cova.

HAVANA, Sept. 30, 1895.

Rev. I. T. TICHENOR, D. D., Atlanta,
Ga. :

Dear Doctor,—Though the Island is bitterly suffering with the war now ravaging it, we feel a gracious Lord working for us in these days of trouble. Our services and other missionary work is going on with good effect and without serious disturbances. The church meetings are very well attended, and masses of people, in actual mourning for the misfortunes in our community, apply for help and comfort, to hear the good news of salvation through a suffering, loving Savior.

Last night I preached in Bro. Diaz's church and baptized an old man who came from the interior a few days ago, after having his property, \$10,000 worth, burnt and sacked. He is a Cuban, and was only allowed to take out his clothes and those of his wife previous to the burning of his farm house. He is very, very sad, but has committed his case to his Lord.

Every one coming from the seat of war relates horrible experiences. Yellow fever, hunger, sword and fire are desolating our fair Island. All persons living in the country are in peril of death, and they fly for refuge into the large cities. So the land is deserted and crops are abandoned. The insurgents fill the whole land, carrying death and destruction before them.

Here in Havana but little is relatively felt, and we hope the Lord will spare this city. We need here in Cuba many prayers and sympathy from the brethren.

I think Bro. Diaz will go, in a short time, to confer with you on our work, etc.

In the beginning of this month we had here at Pilar the celebration of our anniversary; the chapel was quite crowded, and the members brought many flowers to signify their thanks and praises on the occasion. All the missionaries in Havana were present and gave addresses of sym-

pathy and encouragement to our Pilar Baptists.

Bro. O'Halloran's mission had also an anniversary meeting on the 11th of this month. I preached there, and found Bro. O'Halloran well pleased with his work and people.

We are now in the height of the rainy season; all signs indicate that a hurricane will soon cross this Island. It would be a hard trial, beside so many others.

Write to me; we need encouragement and strength.

Yours in His work,

J. V. COVA.

Missionary Work in Texas.

The quarterly report of missionary work done in Texas for the quarter just closed, presents a gratifying result. The following are some of the items of interest embodied in the report :

Stations supplied regularly and	
irregularly,	330
Sermons preached,	4,105
Exhortations and other religious	
addresses,	1,790
Total sermons and addresses, . .	5,895
Churches assisted in organizing, .	19
Baptized for mission churches, .	760
Received by letter and restored	
by mission churches,	461
Total received,	1,351
Pages religious literature distrib-	
uted,	34,900
Religious visits,	4,457
Church houses built in connection	
with labor, 71; cost,	\$3,327.20

In a letter received from Brother W. Kroesch, a German missionary of the Home Board at California, Mo., he writes:

To-day the carpenters finished their work on the church, and after it is furnished with seats and painted, it will be ready to be dedicated to the service of the Lord. One thing that burdens my heart is, the pledges for the mission church come in very slowly, and we are

still behind. I hope the Lord will open us a way to meet our obligations.

I send you herewith my report for the month of September. Raising money and superintending the building of our mission church renders it impossible for me to report my work for the month in detail.

I attended our German Association in Gasconade county, Mo., and our South-western Conference in St. Louis.

Sermons preached,	7
Addresses delivered,	2
Religious visits,	11
Sunday-school and Bible classes instructed,	2
Miles traveled,	367

Tennessee.

In alluding to the mission report for the quarter ending September 30, 1895, Dr. A. J. Holt says: "Our work this entire year has been phenomenal in my experience as a missionary secretary."

Among other statistical information contained in the report, it shows the following:

Days labored,	1,528
Stations supplied,	139
Miles traveled in performance of work,	22,313
Sermons preached,	969
Exhortations and other addresses	590
Total number of addresses, . .	1,559
Churches assisted in organizing,	4
Baptized, 294; received by letter, 109; total,	525
Professed conversion,	515
Pages tracts distributed, . . .	52,550
Religious visits,	1,800
Sunday schools organized, . .	15
Church houses built,	5

BURNETT, O. T., Sept. 28, 1895.

Dear Brother,—The Lord has blessed us during this quarter beyond our expectations. Churches with which we have been laboring have been greatly revived,

and many have been added to our borders, such as should be saved. Our Baptist cause is on gaining ground. The destitution is great in our new country. The Ticekypoo and Aroppoho territories are almost destitute of gospel preaching. May God continue to bless us and send more laborers in our home field that we may take the Indian Territory for Christ, and further on until the nations of the earth have the blessed gospel of peace.

May God bless you in your work. By your kind assistance the poor have the gospel preached unto them.

Yours truly,

W. D. WARD.

Brother Ward's report, which accompanied the above letter, shows:

Sermons,	69
Miles traveled,	160

Besides an active work in prayer meetings, Sunday schools, lectures, religious visits, etc.

The report of Bro. S. P. Kennedy, missionary at Noble, O. T., shows;

Sermons preached,	41
Conversions,	29
Baptized,	29
Received by letter,	1
Restored,	2

Report of Bro. Redford, our missionary at Burnett, Oklahoma, for the quarter ending September 30, 1895:

Sermons preached,	42
Miles traveled,	454
Days of service,	44
Churches organized,	1
Baptized,	8
Received by letter,	4

To the above report Bro. Redford adds:

"I have attended four revival meetings and witnessed the conversion of seventy-three persons.

"My wife was thrown out of a buggy and confined to bed two weeks. I have done the best I could. Many solicitations

I have had to pass. Brethren, pray for us in our struggles and labor in the Lord. May the great head of the church bless you and us.

Go!

A little word, but oh, what tremendous meaning lies hidden in those two letters!

Go! It signifies activity. It means to move forward. Advance! Backed by the Holy Ghost, it has "the ring of conquest." It should be written over every page of our life's history. It should be the key-word of duty for every disciple of the Lord Jesus Christ. The evil age in which we live, the countless souls dying without the great salvation, demand that we give intense emphasis to that word. Follow its history through the Word of God and try to catch something of its meaning. Endeavor to get it incorporated into your very being. Let it be the great spiritual dynamo that shall put life and zeal into every thought, every purpose, every muscle, bone and nerve for Christ, that is "mighty to save."

But where shall I go? Go to the lost, wherever you may find them. Accept each opportunity God gives you, and lift up Jesus, who has said: "And I, if I be lifted up from the earth, will draw all men unto me." In the shop, in the store, in the home, in the church, in the palace, in the hovel, on the street, anywhere, everywhere. (Acts 8:4).

"Go—and, lo, I am with you always, even unto the end of the world."—*F. B. Hoagland, in Young Men's Era.*

Missionary Boxes.

Winter is near; blizzards are approaching; the frontier missionary needs, deserves and hopes for a well-filled box. Shall he be disappointed? Lend a hand.

What Makes the Difference.

A minister in preaching referred to the case of two young men who started out in life about the same time. One was lib-

eral, constantly giving as he had an opportunity; the other was of an opposite character, disposed to hold on to all he had. The liberal young man prospered greatly; the other did not prosper, and was constantly in trouble. One day they met, and the penurious young man said to the other: "You are always giving to benevolent objects, and yet you are all the time accumulating, but I am saving, trying to take care of all I have, and yet I do not prosper, how is it?" "O," said his friend, "I can tell you. I shovel out and God shovels in, and his shovel is much larger than mine, and consequently more is shoveled in than shoveled out." That is according to the promise: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—*Christian Standard.*

The South's Opportunity.

Capital from the East and the West and from Europe is seeking investment in the South; manufacturers are looking to this section as the future centre of iron, cotton and lumber interests; tens of thousands of farmers, fruit-growers and general investors are studying the attractions and advantages of the South, and thousands are already on the southward march.—*Baltimore Manufacturers' Record.*

The condition above-described is accompanied with the Baptist's opportunity, nay more, the Christian's opportunity, and it gives emphasis to the Baptist's responsibility. The responsibility resting upon the 1,500,000 Baptists of the South to supply these "thousands" of new settlers with the gospel of salvation demands serious consideration, prompt action and united, consecrated effort. Brethren, do we appreciate, and shall we rise to the full measure of our duty?

RECEIPTS OF THE HOME MISSION BOARD

From September 15th to October 15th, 1895.

Alabama.—W. B. Crumpton, Cor. Sec., \$234.94; A. J. Lambert, Mt. Pleasant, \$5; Elam ch., Macon county, by Rev. W. G. Gregory, \$10; Mt. Moriah ch., Bibb county, Tuskalooza Ass'n. W. F. Goodson, Treas., \$3. Total \$252.94. Previously reported, \$141.02. Aggregate since May, \$393.96.

Arkansas.—Ladies' So., Monticello, box frontier missionary, \$63; Ladies' So., DeWitt, box frontier missionary, \$30; Clear Creek Ass'n, B. W. Bibb, Clerk, \$6.35. Total, \$99.35.

Previously reported, \$40.52. Aggregate since May, \$139.87.

District of Columbia.—Previously reported, \$28.76.

Florida.—Previously reported, \$199.28.

Georgia.—Ladies' So. and Sunbeams. Union Point ch., box frontier missionary, \$71.25; Mrs. V. D. Coleman and others, Ochopee, \$45; Ladies' So., Union ch., Mercer Ass'n, \$47.24; Woman's Miss. and Aid So., Jackson Hill ch., Atlanta, \$108.75; Ladies' Aid So., Rochelle, Indian missions, \$1; J. G. Gibson, Cor. Sec'y, \$550; Ladies' So., Elberton ch., box frontier missionary, \$75; Duffy-Street church, Savannah, \$24.03; Roswell Ass'n, W. T. Nesbitt, Treas., \$13.34. Total, \$990.61.

Previously reported, \$564.17. Aggregate since May, \$1,494.78.

Kentucky.—A. T. Rogers, Guthrie, \$20; Woman's Miss. So., 1st ch., Bowling Green, teacher in Rev. J. V. Cova's school, \$25; Macedonia Sunday school, J. Chandon, Supt., \$2. Total, \$47.

Previously reported, \$1,848.87. Aggregate since May, \$1,895.87.

Louisiana.—Ladies' So., Evergreen, box frontier missionary, \$28. Total, \$28.

Previously reported, \$104. Aggregate since May, \$132.

Maryland.—W. B. H. M. So. of Maryland Fulton Avenue ch., Balto., (German work), \$10; North Avenue ch., Baltimore, by E. Y. Mullins, \$7.20; Easton ch., by E. Y. Mullins, \$3.10; Immanuel ch., Baltimore, J. P. Frances, Treas., \$30.50; W. B. H. M. So. of Maryland, Curtis Bay ch., box frontier missionary, \$75.33; W. B. H. M. So. of Maryland, Franklin Square ch., Baltimore, (colored schools), \$5; W. B. H. M. So. of Maryland, Young Ladies' So., Rockville, (German work), \$8. Total, \$149.13.

Previously reported, \$252.04. Aggregate since May, \$401.17.

Mississippi.—T. J. Bailey, Treas., \$80; four Societies, Columbus Ass'n, box frontier missionary, \$51.66. Total, \$111.66.

Previously reported, \$182.71. Aggregate since May, \$294.37.

Missouri.—Sunbeams, Slater, box frontier missionary, \$50. Total, \$50.

Previously reported, \$1,083.38. Aggregate since May, \$1,083.38.

North Carolina.—Ladies' So., Whiteville box frontier missionary, \$35; Ladies' So., Mt. Holly, box frontier missionary, \$22; Ladies' So., Ruthersfordton, box frontier missionary, \$12; Ladies' So., 1st ch., Asheville, box frontier missionary, \$31.50. Total, \$100.50.

Previously reported, \$297.15. Aggregate since May, \$397.65.

South Carolina.—Dry Creek ch., Ridge Ass'n, \$12.55; Edisto Ass'n, G. W. Sawyer, Treas., \$8.25; Gowdysville ch., W. L. Gondelock, Treas., \$13;

Ridge Ass'n, W. B. Plunkett, Treas., \$17.93; Gowdensville ch., J. O. Wingo, Treas., \$4; Abbeville Ass'n, W. B. Acker, Treas., \$19.80; Young Cadets, Greenville, box frontier missionary, \$70; Ebenezer ch., Ridge Ass'n, \$1; Reedy River Ass'n, C. H. Roper, Treas., \$36.21; Children's So., Bethel ch., Spartanburg Ass'n, Havana Hospital, \$1.50; Sumter ch., by Miss Haynesworth, \$11.85; Ridge Spring ch., by Miss C. D. Watson, \$15; Congaree ch., Charleston Ass'n, \$1.50; Congaree Sunday school, Charleston Ass'n, \$1.10; Marion Union, Lower Section, by H. C. White, \$11.70; Blackstock ch., Chester Ass'n, \$9; Graham's ch., Denmark, \$4; Severn Treas., \$12.45; Beavertown Ass'n, J. M. Strihling, Treas., \$2.45; Central Com., Mrs. John Stout, Treas., \$82.60; Beaver Creek ch., Chester Ass'n, \$10; Hartsville ch., J. M. Lawton, Treas., \$6.84; Hartsville Sunday school, J. M. Lawton, Treas., \$2.67; Tabernacle ch., Edisto Ass'n, \$3; Batesburg ch., Ridge Ass'n, W. B. Plunkett, Treas., \$18; Chocoma ch., by Miss Annie Evans, \$6; Mary Harley Miss. So., Congaree ch., Indian missions, \$1.24; First ch., Newberry, \$7.75; First ch., Sunday school, Newberry, \$5.89; Ladies' So., Citadel Square ch., Charleston, box frontier missionary, \$250; Four Holes Baptist ch., \$5; Brunson Baptist ch., \$5.25; Taylor Station Sunday school, Miss Annie Barton, Treas., \$4.34; Liberty ch., Chester Ass'n, T. A. McNich, Treas., \$12.75; Citadel Square ch., Charleston, \$9.30; Beech Island ch., J. C. Gardner, Treas., \$1.59; Beech Island ch., J. C. Gardner, Treas., \$78c; Rock Hill church and Sunday school, by J. D. Scruggs, \$15.06. Total, \$699.70.

Previously reported, \$666.36. Aggregate since May, \$1,366.06.

Tennessee.—Sweetwater Ass'n, James Lewis, Treas., \$1.75; Holston Valley Ass'n, T. J. Shanks, Treas., \$2.53; Ladies' So., Park Avenue ch., Buntyn, box frontier missionary, \$43; Ocoee Ass'n, B. W. Brooks, Clerk, \$10; W. M. Woodcock, Treas., \$231.28; W. M. Woodcock, Treas., \$13.14; Ladies' So., Centennial ch., Knoxville, box frontier missionary, \$50. Total, \$351.70.

Previously reported, \$1,919.89. Aggregate since May, \$2,271.59.

Texas.—Ladies' So., Jacksboro, box frontier missionary, \$29.90; Ladies' So., Franklin, box frontier missionary, \$20; M. D. Early, Gen. Supt. Missions, \$297.97; Ladies' So., Bellevue, box frontier missionary, \$20; Mrs. Lou McEachern, Dundlap, box frontier missionary, \$10. Total, \$377.87.

Previously reported, \$496.12. Aggregate since May, \$873.99.

Virginia.—Ladies' So., West-End ch., Petersburg, box frontier missionary, \$18.39; Ladies' So., Fincastle, box frontier missionary, \$30; Ladies' So., First ch., Petersburg, box frontier missionary, \$50; Norvel Ryland, Treas., \$750; Ladies' So., Mt. Zion James River Ass'n, box frontier missionary, \$40.80; Ladies' So., Salem ch., Kappahannock Ass'n, box frontier missionary, \$30; Ladies' So., First ch., Lynchburg, Strawberry Ass'n, box frontier missionary, \$214.85. Total, \$1,134.04.

Previously reported, \$2,020.47. Aggregate since May, \$3,154.51.

Miscellaneous.—Bluefield church and Sunday school, D. E. Johnson, Treas., \$15.44. Total, \$15.44.

Previously reported, \$54.10. Aggregate since May, \$69.64.

Grand total for the month, \$4,348.04. Previously reported, \$9,856.84. Aggregate since May, \$14,204.88.

Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

No. 9 WEST LEXINGTON STREET, - BALTIMORE, MD.

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, Md.

MISSION-CARD TOPIC FOR NOVEMBER, 1895.

AFRICA.

Africa.—"O send out Thy light and Thy truth; let them lead me." Missionaries, 7; native assistants, 6; churches, 4; membership, 239; baptisms, 67; schools, 3; scholars, 87; Sunday-school teachers, 140. Contributions, \$214.45.

Study Topics.—*Fetichism. Struggle between Christianity and Mohammedanism. Struggle between Christianity and the Devil. Our early work. Our present work. Africa the Martyrland. Our duty.*

PROGRAM FOR NOVEMBER. 1895.

SUBJECT: AFRICA.

"Prayer is not conquering God's reluctance, but taking hold upon God's willingness."

1. Hymn—"Onward, Christian Soldiers."
2. Scripture—Acts 8: 26-39.
3. Item—Two Pictures.—"Along the West African coast there are now 200 churches, 35,000 pupils and some knowledge of the Gospel has reached about 8,000,000 benighted Africans." "The U. S. Consul in Sierra Leone recently wrote: "The Christian nations of the earth must set a better example than flooding this country with rum and gin, and landing it on the Sabbath day at the wharf within fifty yards of the Church."
4. Prayers for the millions in Darkest Africa; for the life, health and consecration of the missionaries; for converts, that their home life and

example may commend Christ to others.

5. Map Study—Names of missionaries and stations.
6. Hymn—"The whole world was lost," G. H. 41.
7. Business, reports, etc.
8. Call for methods adopted to secure new members.
9. Gleanings from the secular papers about Africa.
10. Sketch of Rev. C. E. Smith. See *Young People's Leader*, November 7, 1895.
11. Duett or Solo. Collection.
12. Leaflet—"Indications of Providence in regard to the Negro Race," by Rev. T. A. Reid. Doxology.

Monthly Missionary Literature.

FOR CHURCH CONCERTS AND MISSION SOCIETIES.—The leaflet for November on Africa has been written by Rev. T. A. Reid, formerly a missionary to that country. The title is "Indications of Providence in Regard to the Negro Race." This is a large question, and its answer concerns Southern people and Southern Baptists very nearly. Price of leaflet, 3 cents; programmes and leaflets per quarter, 8 cents; annual subscription, 30 cents. Maryland Baptist Mission Rooms, 9 west Lexington street. By those who have utilized these preparations for missionary meetings the literature is regarded as invaluable and indispensable.

FOR YOUNG PEOPLE'S SOCIETIES AND BANDS.—*The Young People's Leader*, now a weekly, 75 cents per annum, seeks to supply a felt need. It will contain study courses on doctrine, epochs in church history, lessons on the Bible as well as Bible lessons, suggestive thoughts on the Sunday-school lesson, prayer-meeting topics, missionary studies, S. B. C., and otherwise: incidents, stories, illustra-

tions—in short, a bright, wide-awake paper, adapted to the needs and wants of young people. Send for sample copy to Dr. S. P. Bell, Baptist Sunday-School Board, Nashville, Tenn.

Kind Words (weekly edition, 50 cents per annum,) aims to do the same service for the younger children in our schools and bands.

Use of All Means

Praying and working lie very near together. He who prays lifts his heart's desire and his voice to meet the ever-ready ear of God. He who works reaches out his hands to hold and to use those means which the ever-ready hand of God holds out to him and places at his disposal. God fed the children of Israel with manna, and yet they fed themselves. They had to go out, and reach forth, and gather the manna; they had to use the means for subsistence which God specifically placed at their disposal; and yet he fed them. That wonderful phenomenon of simple faith and heroic action, Joan of Arc, "applied means to ends with tact and care. When in command, the wants of the soldiers, both as to food and ammunition, were supplied better than under other captains, and the generals said that, in marshaling the soldiers, rallying the fugitives, renewing the attacks, and 'keeping them at it,' she had not her equal. Some one said to her that, if God chose, he could save Orleans without fighting. She answered, 'The soldiers must fight, and God will give the victory.'" We must fight the battle of the right, we must work the works of him whose we are and whom we serve. Our hands cannot be idle because we have the resource of prayer. We cannot be lukewarm in prayer because we have hands to work with. Prayer is a means, and work is a means, and God expects us to use all means which he places at our disposal.—*Sunday-School Times*.

A DEATH-BED IN AFRICA.

A Message for You.

"Dying! and she knows not Jesus"—
Lying on her bed of pain;
Only one among the thousands
To whom death cannot be gain!

Gaze upon her as she lies there—
'Tis a woman with a soul,
Which, you say, must live for ever,
While the endless ages roll.

She has passed some forty summers:
Intellect and mind were clear
To have grasped the blessed story
Of the truth to you so dear!

And she might have been forgiven!
'Twas for her as much as you
That the Saviour paid the ransom
For the "many"—not the few!

But to her the glad news came not,
You had heard it long ago;
And you passed it on to others—
But to others who did know!

And shall others live in darkness?
Must it still of them be true—
"Dying! and they know not Jesus?"
Stay—the answer is for you!

—The Christian.

Obligations of Southern Baptists.

The Orientals have a hand-loom in which they weave a fabric of mixed colors. Dark threads and threads of silver and gold are so blended in the weaving that the product is a pattern of remarkable beauty. It is manifest that Christ, the Great Weaver, sits at the loom of humanity to-day and is blending the so-called higher and lower races of earth into a spiritual fabric of transcendent beauty. This is the word that His Providence speaks to us to-day. Livingstone and Moffat and Schmidt and others were men of iron whom God made the pioneers in African evangelization. They laid the fulcrum and placed the lever, and left to us with the gospel, to lay hold of the lever and lift Africa to God. The history of Christianity and of commerce in Africa of late years presents a thrilling story. The unparalleled devotion of martyr missionaries and rapid development of trade, and

the opening up of new and vast fields of wealth—these are God's finger-boards that point us whither his mind is turning in these days. The eyes of the entire civilized world is upon Africa to-day, though for centuries past she has been uncared for. Is it true that Africa's redemption is at hand? Is Africa's redemption about to be ushered in as the spring-time is ushered in, a sudden transformation after a long winter of preparation, or as the morning cometh, a burst of glory flooding the earth suddenly after the long, dark night? It may be so. Man is conquering physical Africa in quest of her material wealth. It may be that the churches of Jesus Christ are going to conquer spiritual Africa for Jesus Christ, and bring her spiritual riches to lay down at his feet. It can be done; it must be done. But first we must have a victory to win at home. There is an unexplored Africa of resources in Christian lands—a "dark continent" of unconsecrated wealth that must be brought forth and laid upon the altar of Christ. Churches of Christ, listen to the cry of Africa: "Send us men to teach us out of the Book you call God's mouth!" Listen to the cry of the waiting army of workers: "Here are we, send us!" Listen to the command of the Lord: "Go ye into all the world!"—*Rev. E. Y. Mullins.*

PLYMOUTH, FLA., Oct. 9, 1895.

Dear Miss Armstrong,—I thank you for your last kind letter. Our Association met October 4-6. The weather was as perfect as it could be. The moon was full at 6 P. M., so we had the most delightful moonlight nights—in Florida. I believe they are more delightful than anywhere that I have ever been.

All of our associational meetings were nearly, if not quite, equal to our State Convention. Everything was enthusiastic. There was only one "poor" person there—a pastor whose churches were in a less healthy condition than most

others. He was afraid we would get carried away with missions, and thought people were too poor to be continually asked for money.

The Committee on the Condition of Churches reported that they found the churches where there were Women's Mission Societies in much better condition than others, and recommended that the other churches go to work at once and form them. The meetings were thoroughly saturated with missions and woman's work.

One of the most promising young pastors of the Association addressed our first Woman's Meeting, and his first words were, "Another convert," meaning himself. I asked him to address us, supposing he was in favor of our work.

Our first meeting was held Saturday afternoon, with about fifty or seventy-five present, and was very interesting. Our second and last meeting was held Sunday afternoon and was *enthusiastic*. I believe our Association will go forward the coming year. Sincerely yours,

MRS. H. E. SMITH.

Frontier Boxes.

From the following W. M. U. Societies boxes of supplies, valued as below, have been reported as sent to home missionaries since June 1st: Whiteville, N. C., \$35; Fulton-Avenue Church, Baltimore, Md., (contribution to German work), \$10; West-End Church, Petersburg, Va., \$18.39; Mt. Holly, N. C., \$22; Rutherfordton, N. C., \$12; Fincastle, Va., \$30; Evergreen, La., \$28; Centennial Church, Knoxville, Tenn., \$50; Monticello, Ark., \$63; Jacksboro, Tex., \$29.90; Franklin, Tex., \$20; Ladies' Society and "Sunbeams," Union Point, Ga., \$71.25; Mrs. V. D. Coleman and others, Oohoopie, Ga., \$45; "Young Cadets," Greenville, S. C., \$70; Park-Avenue Church, Buntyn, Tenn., \$43; First Church, Petersburg, Va., \$50; Citadel Square Church, Charleston, S. C., \$250; "Sunbeams," Slater, Mo., \$50; Union

Church, Mercer Association, Ga., \$47.24; Jackson Hill Church, Ga., \$103.75; First Church, Asheville, N. C., \$31.50; Mt. Zion, James River Association, Va., \$40.80; DeWitt, Ark., \$30; four societies of Columbus Association, Miss., \$31.66; Salem Church, Rappahannock Association, Va., \$30; First Church, Lynchburg, Strawberry Association, Va., \$214.85; Elberton Church, Ga., \$75; Bellevue, Tex., \$20; Mrs. Lou McEachern, Dunlap, Tex., \$10; Franklin Square Church, Baltimore, Md., (contribution to Colored schools), \$5; "Young Ladies' Society," Rockville, Md., (contribution to German work), \$8. Total, \$1,545.34.

Previously reported, \$625.22. Total, \$2,170.56.

ANNIE W. ARMSTRONG.

BUNTYN, TENN.

Dear Sister,—Your long delayed letter reached me more than a week ago, but illness on my part prevented an earlier reply. My health continues to be so feeble that at times I grow weary in the work, but not of it. At such times there comes a great longing into my heart for health and "lengthened breath," that I may work more acceptably in the Master's vineyard; but such thoughts are put aside when I remember the parable of the laborers—how the one that came in late received the same wages as those who came in early. By this I know that God expects not impossibilities, but work according to our ability and opportunities. It is a hand of loving discipline laid upon me; a refining of the gold, 'tis my blessed privilege to submit with an "Even so, Father," etc. On yesterday, we sent our box to Bro. ——. The packing of the box was a novel experience to many of our members, but entered into by all with willing hearts and helpful hands. The value of articles amounted to \$43. As our church membership is only nine, and the members of the Society about the same, we feel that God has wonderfully

blessed our efforts. I received the copy of our *Young People's Leader*, and will subscribe for it at an early date. I find the leaflets very helpful in my society and very suggestive in the work among the little Band, taught by my daughter. She is developing into a fine teacher, as anyone will, who works from love of souls. I never look into her bright, young face that a prayer does not come from my heart that I may realize in *her* what *I* might have been. I want to keep Missionary Day—please send me a programme. My nervousness warns me that I must close. With warmest love and heart-felt prayers, I am,

Your sister in Christ,

LIZZIE S. HARRIS.

TOWSON, MD.

My Dear Miss Armstrong,—Your letter enclosing programme and card was duly received. In reply I would say we are preparing to hold "Missionary Day" services next Sunday evening. Whether it will be a financial success remains to be seen; it is so difficult to get people to see the real necessity of giving to this cause! If each scholar would be as successful as one of the ladies in my Sunday-school class we would have a good return, she has succeeded in filling three *lighthouses*, and I think will have the fourth filled by next Sunday. She is too poor to give much herself, but makes a first-rate solicitor.

My little girls are anxious to make a nice warm comfort for the Mission box, and in order that it may be their own contribution they employ their leisure minutes out of school making and selling candy. Of course, I have promised to help them make the comfort. With the assistance of a friend who was visiting me last week, we made a pretty crib comfort to keep one of the many *missionary babies* warm this winter—our box will be made up of this, that, and the other, as we do not have means to send a complete

outfit to any one person, or family, as many churches do; but I know you will find some place where it is needed.

Your sincere friend,

J. A. HUNTER

RIO DE JANEIRO, BRAZIL,

Aug. 26, 1895.

Dear Miss Armstrong,—I must tell you about our great day in Rio yesterday.

We entered our beautiful chapel and dedicated it to the service of the Lord. Not less than three hundred persons were present, and I counted ten nationalities among them. Some of the dear old hymns had been translated into verse and a wave of melody greeted me as I entered the new temple. It brought back to me the days of long ago, when Dr. Fuller and I heard the singing of the converted slaves. The services were intensely interesting, and lasted near three hours, but the audience from the first to the last seemed to enjoy the service.

Pastor Bagby's address was of a historical character. He gave a bird's-eye view of the history of evangelical effort in Brazil, from the settlement of the Huguenots to the present time. The cruel treatment which these emigrants suffered from the Jesuits was probably a new chapter to the Romanists, who were present.

Pastor J. J. Taylor of Juiz de Fora mission, followed with the dedication sermon. His theme was, "The dedication of the new temple, and the joy of the people of the captivity at its completion." This brother, you remember, is one of our Louisville Seminary's graduates. He is doing a grand work and is full of faith and hope.

Following the sermon, addresses were made by Pastors S. L. Ginsburg, whose hymns added no little to the interest; Antonio V. Fonseca, of the Parahyba mission; A. Campos, of the San Fidelis mission; and J. H. Luther, who reminded the congregation that our chapel was the gift of the brothers Levering and the

daughters of the South. Representatives from the Methodist, Congregational, and Presbyterian churches came to the pulpit, and in earnest addresses congratulated the church, bidding us God-speed.

The night service was of equal interest. Brethren J. J. Alves and Dr. B. Ottoni were ordained as evangelists, and Bro. Joan Silva was ordained as deacon.

At the conclusion of this impressive service, which chained the attention of the crowded congregation, Dr. Ottoni made an address, which thrilled the hearts of all present. A year ago he was the priest of a wealthy parish, a canon in his church, a popular orator and a man of unimpeached morality. Belonging to one of the old aristocratic families of pure Portuguese descent, he had before him a flattering prospect, a life of ease and honor. But under the power of the Holy Ghost he examined the Word of God and joined a New Testament church—a regenerated man. What a wonder of grace.

The church is in a healthy state, as are also the other churches in the State. I never knew churches more in earnest. Baptism is often administered, but only after thorough examination. The prayer meetings are feasts of love. Oh, it is such a treat to see these brethren, after turning away from their image worship and deaf to the entreaties of their families, boldly standing up to relate the dealings of God with them, and then, on their reception, embracing their new brethren.

Could some of our indifferent Christians in the States spend a week in Rio and witness the power of false religion, and then step into our church and witness the triumphs of the pure Gospel, they would be ashamed of their coldness.

J. H. LUTHER.

Executive Committee Notes.

October 7, 1895.—Eight hundred and fifty-nine letters were written during the past month; frontier box report to date

\$2,107. The interest in this beautiful work is unabated. There is one difficulty encountered by the Secretary: almost all of the societies desire families where there are small children. Naturally this wish cannot be always gratified, and it is quite difficult to secure assistance for older families. All need the help, else the names would not be supplied by the Board and W. M. U. Upon request of the Secretary for lists of State Societies it was gladly complied with by several. Individual letters have been sent to such societies expressing a deep interest in their efforts, enclosing copy of "Recommendations and urging coöperation along their suggested lines of work." A copy of the leaflet, "How to Awaken an Interest in Our Societies," was also enclosed. Several very appreciative responses have been received. A consignment of jewelry from Campos, Brazil, through Rev. S. A. Ginsburg, was received by W. M. U. Articles of jewelry, precious to the owners, with several coins, were consecrated to the Lord out of the poverty of the Campos membership. It was touching to know from Mr. Ginsburg, the spirit which had prompted the gifts. By special enactment, W. M. U. may not receive articles for sale for the cause of missions, and the box was therefore sent to Richmond, being now in charge of the Foreign Board. Arrangements are now in progress for the literature of Week of Prayer and Christmas Offering programme.

Numerous resignations from Central Committees in various States have been learned with deep regret. The loss of good and tested officers with accumulating experience and personal acquaintance with workers cannot be readily remedied. It gives a shock to the work from which it takes a long time to recover. Let none relax a hold where ever added help is pressingly needed. In the long eternity, time given here to the Master's work will never be an occasion of regret, however clamorous other demands may have been.

He Saveth to the Uttermost.

In a grass-thatched hut in Zululand, Sibú, the witch-doctor, first saw the light, and her childhood years were spent in the free and untaught state of the heathen Zulu child. There came a time of terror when her father and brothers were slain by a hostile tribe, her home broken up, and Sibú left in the care of a relative.

Her youth thus passed by, and, arriving at womanhood, a stalwart lover sought her hand, and brought the cattle to purchase his dusky bride. Then came the wedding festivities, when graceful youths and maidens decked themselves for the wild dance. The beasts were slaughtered to the spirits of the dead, and Sibú became the property of her husband—to cook or dig, to endure or suffer, as he should see fit.

After a few years of this life, her lord and master died and left Sibú with three children. She removed to Natal, where she became the wife of another purchaser. A strange illness, after a time, befell her, which thwarted the skill of all the native doctors in the region. While sick, Sibú fell into a trance; and in the vision a dead ancestor appeared, and revealed to her the secret art of healing. She arose and prepared for herself some mysterious drug; by taking this she speedily recovered. Her relatives all looked upon her as thus initiated into the sacred order of witch-doctors. Her hair was daubed with black instead of red, and arranged in snake-like fringes about her face, and her whole attire was made as hideous and grotesque as possible.

A great part of her time was now spent in search of loathsome medicines and mysterious charms, and when she dared break the Colonial law she would appeal to her attending spirit to reveal to her the secrets of life and death among her people. At rare intervals she wandered into the service of the mission chapel, not far distant from her dwelling, and a glimmer of light began to appear on the murky hor-

izon of her soul; but she loved her sin, and was not ready to leave it.

Thus the years rolled by. Her husband and five children were, one by one, taken away, and in her half-crazy way the bereaved woman mourned their death.

In all this life of sin and sorrow the good Father did not forget His wandering child. There came a time when Sibú saw her degradation, and longed for something better. Led by God, she one day gathered up her sacred charms, her horns of medicine and strange bones—uncanny things which she had worn strung about her gaunt frame—and, taking them to the river, threw them into the rushing waters. "They went to their own place," she said.

I think there was joy among the angels that day, as, by the banks of the Ihlimbítí, with no human eye to witness, Sibú thus cast from her these symbols of her witchcraft. Then she came to the missionary to say that she wished to become a Christian. Even her relatives, who had left heathenism, did not believe her sincere. "She is only crazy," they said, and laughed in a mild way at this new freak of the poor soul.

That was nearly two years ago. Since then, step by step, Sibú has come out into the light; little by little she has received the truth. Not long ago she gave up her beer—so loved. We feared it might be a hard struggle, but the other day she said: "It is nothing; I just rejoice in the Lord. My friends laugh at me, and ask me how I am to live without beer, but it does not trouble me."

If the Holy Spirit can reach such a degraded creature as Sibú, the witch-doctor was, may we not pray with *faith* for any one, however lost and wandering he may be? Again and again, as I look at her as she now is, clad in a print dress with a handkerchief tied about her gray head, and as I see the light in her eye and the smile upon her face as she says, "*Ngí ya tanda Inkosi kakulu*" (I love God very

much), those words of the Master come to my mind "He saveth unto the uttermost," and I long to tell her strange story to every discouraged Christian worker.—*The Pacific*.

THE first newspaper issued in Congo Free State was published by two educated negro women.

Fifty cents will pay for this paper one year.

Band Department.

Suggestions for Lesson of Africa.

Cut a paper pattern as nearly the shape of the African continent as possible. Following the pattern, cut out the same in black paper or cloth and paste on a large piece of paste board. You have now the Dark Continent. Explain that this does not mean dark in the sense of having no light. Tell of the beautiful birds, trees, care plants, fruits, etc. Dark means dark because no knowledge of Christ. Tell of cruel customs, worship of stocks and stones, cannibalism, etc. Have ready a number of tiny red red flags made by pasting little bits of red cloth on tooth-picks, a pin being inserted in the other end. Place them, now, at intervals on the dark edges of the continent, explaining that they represent mission stations, where missionaries are teaching of Christ. Put two along the lower eastern coast, one at the Cape, and one a little above towards the interior. One at the mouth of the Congo, and one a little way into the interior. Now having reached the middle western coast, plant one *white* flag to mark out our own missions from those of others, and, having thus located it, tell simply the story of its struggles and present state.

Materials for this history may be gotten from tracts on Africa, which will be sent for six cents, from the Baptist Mission Rooms, 9 west Lexington street, Baltimore, Md.

A Group of Suggestions.

Scripture acrostic for the November meeting. "That at the *name of Jesus* every knee should bow."

(Find a name in each of the following passages and write it on the blackboard with a large capital at the beginning made in red chalk.)

Matthew 1: 21.

1 John 2: 1.

1 Corinthians 5: 7.

Revelation 1: 8.

Matthew 2: 23.

"There is none other name under heaven given among men, whereby we may be saved."

Does Japan need that name?

A DISH OF NUTS.—Crack English walnuts carefully and remove the kernels. Items or questions may be inserted and the shells tied together with narrow ribbon or embroidery silk. The dish of nuts should be passed at the meeting and the items read or questions answered. A cake decorated with the kernels of the nuts would be appropriate, if refreshments are desired.

AUTUMN LEAVES.—Items may be pasted on carefully pressed autumn leaves to be distributed at the meeting. The decorations of the room should also be autumn leaves.

MISSIONARY SPELLING.—Give each child the letters that spell the name of some mission field, station, or missionary,

and see how quickly they can arrange them correctly.—*Over Land and Sea.*

The Thanksgiving Meeting.

Do not fail to use the sweet influence of a Thanksgiving.

At the meeting before the one nearest Thanksgiving, give to each child a medium sized paper bag on which is written in large letters the word *Thanksgiving*. Tell them that this bag is intended to receive a thanksgiving gift for one poorer than themselves; the gift to be part of their share of the nuts, candies or oranges of the Thanksgiving feast, some other article of food, or a garment that their mothers are willing they should do without.

Tell each one also to learn "by heart" a scripture text in which occurs the word thanks.

Before the meeting prepare a large basket, lining it with a bright red cloth in such a way that it will fall over the edges and hide the basket completely.

Let the programme of the meeting consist, in addition to the usual lesson, of an opening exercise made up of the recitation of the texts learned, bright thanks filled, hymn, and the marching up of each child to place his offering in the big collection basket.

Such a basket will bring joy into more than one poor home. At the next meeting do not forget to tell the children what was done with their offering. How such and such articles were taken to an humble home where the mother lay sick, but be sure not to give any clue by which the children may know who among their fellow Sunday-school scholars were the recipients of their gifts.

Praise God

[For Concert Recitation.]

Praise God for wheat, so white and sweet,
Of which to make our bread;
Praise God for yellow corn with which
His waiting world is fed;
Praise God for fish and flesh and fowl

He gave to men for food;
Praise God for every creature which
He made and called it good.

Praise God for winter's store of ice,
Praise God for summer's heat.
Praise God for fruit trees bearing seed,
"To you it is for meat."
Praise God for all the bounty
By which the world is fed;
Praise God, ye children all, to whom
He gives you daily bread.

[The following recitation was prepared by a friend of the Department some months ago. We were therefore surprised to see a very similar recitation in the *Children's Missionary* for October. We mention the fact that it may be seen that two minds, at least, were running in the same direction] :

Ten Little Mission Boys.

[For ten boys following each other to the front, until all stand in line.]

One little mission boy to his band so true,
He brought another boy and then there were two.
Two little mission boys, prompt as they could be,
Another came along with them, then there were three
Three little mission boys, ushers at the door,
Gave a boy a high-up seat, then there were four.
Four little mission boys, their motto, "always strive."
Get a boy to take the same, then there were five.
Five little mission boys, mission gardens had,
Another thought he'd do the same, then there were six.
Six little mission boys studied until 'leven,
They and their leader knew the "facts," so there were seven.
Seven people very wise from sitting up so late,
Another came to hear them speak, so there were eight.
Eight little mission boys, told a fact as "fine,"
Another came in after them, then there were nine.
Nine little mission boys, their mission money send
To a little heathen boy, so there are ten.

In Holland the little Dutch girl puts her wooden shoes in the chimney place ready for gifts, just as the little American girl hangs up her stocking.

KIND deeds often come back to the givers in fairer shapes than they go.—
Louisa M. Alcott.

Sunbeam Corner.

Number societies organized, 590; amount reported to "Cousin George" since April 15, 1895, \$523.93.

Good Cheer.

"What's the good word to-day, my friend?
What's the good word to-day?
A flower blooms in a poor man's cot;
A poet breathes a golden thought;
These make the old world gay, my friend,
These make the old world gay.
A babe laughs as the angels may;
A tearful sinner kneels to pray;
These make good cheer, to-day, my friend,
These make good cheer to-day."

—*Youth's Companion.*

Sunbeam Dots.

A "Golden Sunbeam Society" has been organized in the South Macon (Ga.) Baptist church.....Sunbeams at Covington, Ga., report \$3.85, for the third quarter. Of this \$3.35 for our Sunbeam Missionary.....The Columbus, (Ky.) Sunbeams report \$12.12 as raised in the year just closingAt Finchley, Va., a Sunbeam Society of eighteen members. These Sunbeams call themselves the "Busy Bees." They send 46 centsCherry Creek (Miss.) Sunbeams report \$7.16The Houston (Va.) Sunbeams are in a prosperous conditionOntario (Va.) Sunbeams report \$5Norborne (Mo.) Sunbeams report \$1.37 for Sunbeam MissionaryA new Sunbeam Society has been organized at Laurel Grove, Pittsylvania county, Va.Conquers, Ga., reports \$4.

EXTRACTS FROM A PRIVATE LETTER FROM OUR SUNBEAM MISSIONARY.

CHEFOO, HWANG-HEIN, CHINA, August 15, 1895.

Rev. GEORGE B. TAYLOR, D. D. :

Dear Dr. Taylor,—Every Sunday I go and preach to them at Che Kiah. Of course, during the two months I was at Chefoo, I did not go, but I kept in communication with them. Mrs. Crawford used to go there years ago, but for over twenty years no foreigner has worked regular at this place. When I first went there were six Christians; they had almost given up Christianity. The Sabbath they did not even know when it came. Mrs. Pruitt remarked more than once that Che Kiah was a hard place; that they could do nothing for the gospel.

There are now four earnest inquirers at this place, which may be baptized any day. Another man, passing by this place, heard of my work and of Christ. He stopped, and I told him of Christ and his love. He and his wife were anxious at once to become Christians. He is a Chinaman that has great influence among his relatives. He lives about twenty miles from here. I went to his house and stayed a couple of days. He took me to ten villages, going before and telling the people not to be afraid; to listen to what I said; that I was his friend, and would tell them about the true God. Not less than five hundred of his relatives and friends thus heard of Christianity. Another man, who lives about six miles away, brought to me by a Christian whom I have to help me, is exceedingly anxious to become a Christian.

I intend to move to another village to live in order to spread our influence. At first the people at this place were very hostile, but going there so often they are now anxious to have us move there. I have helped some of their poor sick people by giving them simple medicine. This work that I speak of has all been done by myself and wife. My wife has done at Che Kiah a great deal, indeed, among the women. She is more anxious for these people to be saved than for that of anything else in this world.

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
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